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The Baptist Record

“THY KINGDOM COME”

OLD SERIES
VOLUME LVI

JACKSON, MISS., January 18, 1934

NEW SERIES
VOLUME XXXVI No. 3

The Baptist Record is now \$1.50 per year in single subscriptions.

Dr. George Ragland says that mixed bathing is the advance agent of nudism.

If the date on your Baptist Record shows Jan. 1934 please let us have your renewal at once.

Bellevue Church, Memphis, R. G. Lee pastor, welcomed 53 new members in December, making 118 since October 15.

The editors and business managers of the Southern Baptist papers hold their annual winter meeting next week in Shreveport.

Dr. C. E. Burts, once pastor First Church, Macon, Ga., and more recently prohibition leader in South Carolina, has been called to St. Matthews church in the latter state.

Rev. G. O. Parker of Union has been called to Morton and Pelahatchie. If he accepts they will have a worthy successor to Rev. W. L. Meadows who goes to Quitman.

The Women's Missionary Societies of Texas will observe a day of prayer for aged minister's relief during the month of February. Special offerings will be taken for the better care of Texas beneficiaries on the Relief Roll. This movement was begun voluntarily by the W.M.U. of Texas. The women in all other states will watch with interest this worthy undertaking.—Thomas J. Watts, Executive Secretary, The Relief and Annuity Board of the Southern Baptist Convention, Dallas, Texas.

Dr. Powhatan W. James, native of Virginia, for seven years pastor of Immanuel church, Nashville, becomes pastor at Tuscaloosa, Ala., the seat of the University of Alabama.

Dr. C. O. Johnson said to the young people in the Southwest Convention at Nashville, "If Tennessee would practice the sermon on the mount, it would make Communism look like reaction."

The Baptist Bible Institute is dependent on individual gifts to be able to meet the interest payments due Feb. 1st. The president and faculty are praying earnestly and giving sacrificially to make these payments. Others will wish to join them in making this institution a yet greater missionary and training agency where it is most needed.

Instead of a decrease as usual in church attendance for the winter, the First Church, Biloxi, had an increase. During the last quarter of 1933 there were 107 additions to the Sunday school. There was a record breaking attendance at church the first Sunday in January. In December the weekly offerings went beyond those of October and November by 58%. And Pastor Hodge has laid out a challenging program for 1934.

Every day, almost, the papers are telling us about how much liquor it will be necessary to import, and how much the distilleries in this country must put out to supply the increased demand. In the face of these figures which are furnished by government departments, it is simply impossible for us to see how any honest man with any average sense can repeat the statement so common now, that more liquor was drunk under prohibition than when it was licensed by the government. Excuse us, gentlemen, but we cannot join in any statement which proclaims these men as honest.

At a recent chapel service at Mississippi College resolutions were adopted unanimously by the faculty and students of Mississippi College petitioning the State Legislature to retain our laws prohibiting the sale of intoxicating liquors. There was not a dissenting vote. Our Baptist schools stand for righteousness and are willing to go on record in opposition to any relaxing of our prohibition laws. We believe of course that the majority of the faculties and students of state schools would do the same. But we considered it a remarkable record that this vote was unanimous.

The Baptist Record is now \$1.50 per year in single subscriptions.

Pastor R. K. Corder gratefully and modestly says: "My work here has indeed been gratifying, and God has manifoldly blessed our efforts. The people have over-subscribed the budget for 1934 more than \$1,000, and we believe that their interest has been stirred in a quiet way that will last. We have added 280 to the membership since March 1932, and a spirit of enlistment is constantly shown among the membership. There is no word of pessimism expressed and I believe that a permanent altruistic conviction is being imbedded. I have been here 28 months."

Dear Fellow Pastors: We are looking forward to one of the greatest days Southeast Mississippi Baptist Pastors' Conference at Laurel has ever had. If you have been attending these conferences, you know what to expect, but if you have not, you will enjoy a spiritual, mental and physical feast. Preaching in the morning followed by a real quail dinner and fellowship hour from 11:45 to 12:30. The afternoon will be spent in a study of the first and second chapters of Hebrews. Expecting you to be present if it is at all possible, we are, yours, etc., E. C. Sumrall, Secy.

The decision of the Executive Committee that the next meeting of the Baptist World Alliance should be held in Berlin, Germany, this year was reached after thorough consideration of all conditions. The German brethren were insistent that the meeting be held there. The German national and civic authorities have given assurance that the Congress would be welcomed. Baptist work began in Germany 100 years ago by Oncken will be fittingly celebrated. The date of the meeting is August 4-10, and the transportation committee of the Southern Baptists have arranged for passage of those who desire to go from this territory.

The Executive Board of the Kentucky Baptist General Association (corresponding to our Convention Board in Mississippi) has a General Secretary and they propose to have a State Mission Secretary. Recently Dr. W. M. Wood was elected to this office. He had not signified his purpose at the last report which came to us. Dr. Wood is a native of Kentucky who has recently spent several years in Tennessee. Miss Mary Nelle Lyne succeeds Miss Bright as W. M. U. Secretary, and Mr. B. C. S. DeJarnette succeeds Mr. Lyman Hailey as B.Y.P.U. Secretary.

Editor Tinnin in the Baptist Message gives three reasons for increased mission interest in the country churches of Louisiana: Greater missionary emphasis by the pastors, the work of

enlistment evangelists, and the God's acre plan adopted by many farmers. Sure we are that our farmers may greatly help the Lord's cause by devoting a portion of their acreage or a portion of the produce to the Lord. What's more this is the Bible plan. And my dear brother, you don't need somebody to organize a statewide plan or program with a much advertized title, you don't need somebody to come along to get you to promise to do it. Just go and do it. Your religion is primarily a matter between you and the Lord.

Congratulations to Rev. J. E. Buchanan, M.D., on his eightieth birthday. His home now is in Blue Mountain, but he lives in the good he has done in many places.

Approximately four hundred missionaries of the Foreign Mission Board on January 1, 1934, came under the pension provision entered into contractually by and between the Foreign Board and The Relief and Annuity Board. Each missionary will receive from the Relief and Annuity Board upon retirement after reaching age sixty-five the annuity of \$41.66 per month or \$500.00 per year. This annuity will be paid before sixty-five to those who become permanently and totally disabled. About one hundred missionaries are also protected by the old Annuity Fund of the Relief and Annuity Board. There will be no more foreign missionaries in a state of dependency in their old age or physical disability. Surely every Southern Baptist will rejoice in this good news concerning those who are bearers of the Good News the world around.—Thomas J. Watts, Executive Secretary, The Relief and Annuity Board of the Southern Baptist Convention, Dallas, Texas.

Pastor A. D. Muse says in The Baptist Messenger of Oklahoma: When I was a college boy I was pastor of a country church. I worked hard to get the Baptist Record, the Mississippi paper, into the homes of my people. There was a man who was amply able to take the paper but would not do so. I spent the night with him. I talked with him about the paper. He was not interested in the paper. That night as we sat around the fire I began reading aloud some stories from brother T. F. McCrea, our missionary in China, and then some other very tender stories and then some of Dr. Lipsey's editorials. After awhile he said to me, "What did you say that paper cost?" I said, "Two dollars." The next morning he gave me two buckets of sorghum for a year's subscription. I don't know what I did with the molasses. But that man that year gave one hundred dollars to foreign missions, five hundred dollars on a new church project and paid to the pastor in proportion. All of it was due to his reading the Baptist Record. It was before the days of the unified budget. The last I knew of him he was still an intelligent and earnest and full cooperating church-leader. That man gave enough in one year to have justified that church to give the paper to every home in that church for five years. That man gave enough to the denominational interests that first year to have amply justified the denomination to give the paper to every home in that church for two years.

The Baptist Record is now \$1.50 per year in single subscriptions.

TO THE BAPTISTS OF THE SOUTHLAND

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Dear Brethren:

You have seen the official notice that the Baptist World Congress is to meet in Berlin, Germany, August 4th to 10th next.

These World Congresses are great and blessed occasions. They bring Baptists from all parts of the world into contact with one another. They help to make our world-brotherhood a reality. All who attend a World Congress are eager to be at the next.

The world situation today is such that our Fifth Baptist World Congress is likely to prove the most useful we have ever held. Our European brethren need us; they are hoping to welcome us in large numbers, and they tell us that our going over will mean a great deal for them and for our cause.

We know that many of our people have found the times hard; but conditions are now turning for the better and we plead that as many as can will make a point of being at Berlin. The Executive Committee would not have fixed a Congress for 1934 unless they had felt that there is real need for holding it, and that its results will be worth the sacrifice many will make to attend.

Southern Baptists have always been interested in the Baptist World Alliance. It was they who, thirty years ago, suggested the holding of the first World Congress, and they took a leading part in founding the Alliance. They gave it one of its most distinguished presidents, and they have never wavered in supporting its testimony for religious freedom and for the Gospel. We confidently look for Southern Baptists to attend in force next August.

Information as to conditions of travel can be obtained from Rev. H. L. Winburn, Arkadelphia, Arkansas; Rev. Arch C. Cree, Salisbury, North Carolina; or Mr. Robert H. Coleman, Dallas, Texas.

We are, Brethren,

Yours in fellowship and service,

John R. Sampey
L. R. Scarborough
George W. Truett
Members of Executive Com.
Baptist World Alliance.
M. E. Dodd, President,
Southern Baptist Convention.

—BR—

EVANGELISM

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A few days ago Dr. Lipsey sent out a list of seventeen subjects under the general theme of Evangelism, asking articles on any of the subjects given. Number Ten on this sheet, "The Kind of Preaching Suited to Evangelism," with a bit of change is the one I have selected to write on.

Now, please, Brother Preacher, know that I am including myself in the following statement, the whole trouble is not in the preaching but in the preachers. The trouble is not even in the churches, though there is plenty of trouble in them, but it is "not my brother, nor my sister, but me, O Lord, who stands in the need of prayer."

Every day deepens my conviction and more thoroughly convinces me that the church is the only God-commissioned institution for the Evangelization of a Lost World. How tremendously appalling her life is being sapped out and her energies so dissipated as to make her limp like a crippled giant. Many of the members have proven not additions but subtractions, not the plus sign but minus, not positive but negative, they have become liabilities rather than assets. The average church is a morgue six days in the week, a social club on Sundays, but remember that like shepherd like sheep. I believe the whole trouble lies in the pulpit. We preachers have tried to be intellectual and we do not know enough. We have become formal, stereotyped, and, saddest of all, ice cold. We have told others how to win souls, but we have won none ourselves. We have lost something. It

is that holy thing that moved in the bosom of Jesus when He said:

"And when He saw the multitude He was moved with compassion on them because they fainted and were scattered abroad as sheep having no shepherd."

Compassion, not pity; pity sits in the pew and stands in the pulpit and sings, "Rescue the Perishing, Care for the Dying." Compassion goes out and through voice and touch makes known its feeling and declares its message. Pity sits complacently upon the wall and counts the ninety and nine. Compassion goes out after "that which is lost until it finds it, and lays it on its shoulder rejoicing and bringeth it home." Oh for a passionate passion for souls,

Oh for a pity that yearns,
Oh for a love that loves even to death,
Oh for a fire that burns.

Oh for a prayer, a prayer that prevails,
That pours out its soul for the lost,
Victorious prayer in the Saviour's name,
The Lord of Pentecost.

"In vain we tune our formal songs,
In vain we strive to rise;
Hosannas languish on our tongues,
And our devotion dies.

"And shall we then forever live
At this poor dying rate?
Our love so faint, so cold to Thee,
And Thine to us so great!

"Come, Holy Spirit, heavenly Dove,
With all Thy quickening powers;
Come, shed abroad a Saviour's love,
And that shall kindle ours."

We Mississippi preachers do not need a vacation, we need restoration. We need to find a retreat that we may be restored and return to our people with preaching plus. Breathe on me breath of God,

Fill me with life anew,
That I may love what Thou dost love,
And do what Thou wouldst do.

Breathe on me breath of God,
'Til I am wholly Thine,
'Til all the earthly part of me
Glow with Thy fire Divine.

H. R. Holcomb.

—BR—

A GREAT RECOVERY CONVENTION

By L. R. Scarborough,
General Chairman of Convention City

—o—

The Southern Baptist Convention at Washington on favorable report of its committee voted unanimously to hold its 1934 session in Fort Worth. A committee from the Executive Committee visited Fort Worth, thoroughly investigated the hotels, auditorium, exhibit space, committee rooms, parking space, transportation, and everything else with reference to the entertainment of the Convention. They heartily and unanimously gave their O. K. to Fort Worth as the Convention city. The Executive Committee in Nashville on January 11th received and approved their recommendation. So this settles it. The week of May 14-21 the Southern Baptist Convention and the W. M. U. Convention will come to the great central city of Texas.

Fort Worth in November entertained in a great fashion the Texas Baptist Convention, 7,000 strong—and we believe we are in better shape to take care of the Southern Baptist Convention, 10,000 strong.

The following are some of the things that Ft. Worth offers to Southern Baptists in their conventions:

1. Railroad, bus line and air line transportation facilities, abundant and at cheap rates, and paved highways from all parts of the South. All roads for Baptists lead now to Fort Worth.

2. Hotel facilities abundant. The Hotel Association out of their five biggest and best hotels offer forty complimentary rooms to the two

Conventions' officers and special committees and the editors of our papers. Splendid rooms for 2,000 people are available in the first class hotels, and rooms for thousands of others in cheaper hotels, rooming houses and private homes. We offer free entertainment for the missionaries under the Home and Foreign Boards, who attend the Convention.

3. Eating places—cafes, cafeterias, restaurants—within three blocks of the Coliseum, which guarantee to feed 2,500 at a time, besides abundant hotel, cafeteria and cafe facilities further down in the city.

4. The auditorium, seating comfortably 7,000, where all can see and hear perfectly, and an overflow auditorium adjoining, seating 4,000, with loud speakers, so that the addresses and program of the Convention can be heard perfectly. These combined auditoriums will furnish comfortable seating for 11,000 and all this within a six minute drive for private cars, an eight minute drive in street cars and buses, from the hotel center, and in easy access on broad streets to the residences of the city.

5. Abundant transportation facilities from hotels and residential districts, in cars, in double track street cars—eight minute service from hotel center, and bus lines six minute service, at eight and one-third and ten cent fares—abundant taxi service at reasonable rates—25 cents for one or five from stations to hotels and fifty cents from hotels to Coliseum for one or five.

6. Modern Convention cities must furnish two things for 80 to 90 per cent of their members, messengers or visitors, that is, places for men and women to eat and sleep, and places to park their cars. Fort Worth is unusually equipped for parking space. Adjoining the auditorium grounds there is an enclosure, with locked gates and under police direction, for parking seven to ten thousand cars, and no car will be further than three blocks from the auditorium.

7. Splendid and sufficient exhibit space for all the exhibits of the Convention and its enterprises, and a large number of convenient committee rooms only a distance of a street from the auditorium, comfortable and abundant. Registration, information, telephone, telegraph facilities and package depositories convenient and easily accessible for all the needs of the Convention.

8. A friendly and appreciative press. The Ft. Worth dailies have guaranteed, and the associated presses guarantee, full and friendly and appreciative publicity.

9. If the Convention remains over Sunday, we are organizing to have a visiting preacher in every pulpit of the cooperating denominations within a radius of 50 or 100 miles of Fort Worth, and our hope is that in these pulpits hundreds of preachers will lay stress upon a missionary, evangelistic movement, and that God may give us a pentecost in this great section of the west which will go out every way to our Southern causes. We don't want the preachers to make plans to leave Fort Worth, certainly, not before the midnight trains of Sunday, the 20th of May.

I understand that the Program Committee, headed by Dr. Lee, is making out a unique and challenging program for the Convention, with great inspirational and informational hours looking toward the reestablishment of the passion for missions and Bible education and the recovery of our people to a greater and a newer deal for the Master.

10. Around the 1st of March the announcement of hotels and names of proper committees, and all other information that the people will need for making their reservations will be announced in all the Baptist papers. This will come in abundant time for everybody to make ample preparation for your entertainment here. Hundreds and hundreds of our homes will offer cordial entertainment on the Harvard Plan of \$1.00 for bed and breakfast, putting the cost of the stay here at the very minimum cost. We want Southern Baptists to come, come in great crowds, by train load, by bus load and car cara-

Thursday, January 18, 1934

THE BAPTIST RECORD

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vans of private cars, and for the fastidious by aeroplane, if they have got the price.

The railroads and others at the suggestion of the Executive Committee's committee are, planning for some side trips to California, to Old Mexico, to the Magic Rio Grande Valley—the home of citrus, to San Antonio and Galveston. Those interested in any of these trips may write me.

We want you to come praying and trusting, come leaving your sensitiveness and critical spirit behind, come expecting pentecostal power, and the down-coming of a new spirit and passion for worldwide evangelism. Come that we may have a great fellowship and put on a new program, with the effort and hope and prayer that God may speed the day when "the kingdom of God shall cover the earth as the waters the sea."

—BR—

WHAT IS INVOLVED IN OUR PRESENT LIQUOR SITUATION

J. B. Lehman

—o—

A number of very important elements are in our present liquor situation that the Christian people should see clearly and then they can make them clear to all who love peace and prosperity.

I. THE SIN OF TAXING THE TRAFFIC.

The great propaganda drive the rich liquor interests succeeded in launching six years ago has made many unthinking people believe that since we could not enforce prohibition perfectly there would be no wrong in taxing liquor and thus gain revenue from it to run our government and support our schools. This is nothing less than the coming back in a new guise of the old problem of the people of the middle ages when they reasoned that since the great mass of people will sin anyway the priesthood might as well sell them the right to sin and thus make money to build cathedrals. Martin Luther attacked this as the sin of selling indulgence, thinking he could purify the church. Out of this grew the great Protestant Reformation which made possible our great modern civilization. The great struggle that followed compelled the church, Catholic and Protestant, to give up this sinful practice.

If it was a sin for the church to do this it certainly is a sin for professed Christians to do it through the State. In fact it was the terrible depravity that came in with the saloon system that induced the Protestant people to work until they had prohibition written into the constitution. That the liquor interests blamed Protestantism is clearly shown by the way they have fought Protestant ministers and their Anti-Saloon through the picture shows and the cartoons.

Protestantism can not survive long if it now yields this basic principle of the Protestant Reformation. The liquor traffic that is now coming back will be seven times worse than the saloon was in the pre-prohibition days. In every state it is seeking to come back as the prince of anarchy.

II. THE OLD SOUTH'S GREAT OPPORTUNITY.

Seventy-five years ago, because the South had great monied interest in the great moral issue of that day and the North had none, the former took the wrong side and New England, the central eastern states and the "Old Northwest" took the right side. As a consequence the northern states forged ahead and became dominant and the Old South had to take a very inferior place.

Now this is reversed. Because the very northern states that took the right side when they had no monied interests now are taking the wrong side because they have great monied interest; and the southern states are taking the right side because they have not much monied interest in the liquor traffic. North Carolina and South Carolina saw the tide of battle rolling on but they did not falter. Like a stonewall they stood, and in the next eighteen months or

two years we will be sure to see the tide roll back from whence it came. Mississippi will stand with them. On the other hand New York and Chicago and the other great centers will drift fast into radicalism and anarchy and the Old South can easily recapture the moral leadership of our nation. They will become the deciding factor in the contest.

If Mississippi allows shallow minded legislators to lead them on into the maelstrom and away from the leadership of South Carolina it will lose an opportunity of an age. In fact it may prove forever. The Christian ministers and the school teachers can win this fight. They can lead our people into the battle for American civilization.

—BR—

SPURGEON AND HIS FRIENDSHIPS

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This new publication, a book of nearly 200 pages is by the Rev. A. Cunningham Burley, of London, England, a Baptist pastor who has had exceptional opportunities to be thoroughly informed as to the most intimate relations in the life of the great preacher, Charles Haddon Spurgeon. It would hardly be an exaggeration to say that he is saturated with his subject. It was our pleasure to be in the home of Mr. Burley a few years ago and everything in it is redolent with memories of Mr. Spurgeon. Some years ago this same author wrote the life of Chas. Haddon Spurgeon. This new book does not undertake to give the details of his life, but does present him in an exceedingly interesting light, as he is shown in fellowship with the outstanding men of his time. These are grouped into four classes, His Domestic Relationships, Ministerial Friendships, Philanthropic Fellowships and Soul Kinships. And a chapter is given on His Dumb Companionships.

Among the people who appear here grouped with Mr. Spurgeon are his wife (Susanna Spurgeon), his sons and his brother. Then Joseph Parker, Alex. MacLaren, D. L. Moody, T. D. Talmadge, Wm. Booth, Lord Shaftesbury, Geo. Muller, Jno. Ruskin, W. E. Gladstone and others. Nothing could be more beautiful than the relationships in his home. Many lives of Mr. Spurgeon have been written. This one is different; the subjects well chosen and well presented. The author married the granddaughter of C. H. Spurgeon and had many advantages in the preparation of this volume.

The book is published by The Epworth Press in London and is a worthy contribution to the Spurgeon Centennial which comes in this year of 1934. The price we judge is about \$1.00 in U. S. money.

—BR—

TO FELLOW HELPERS IN A GREAT CAUSE

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In accepting the place of Leader of the Baptist Hundred Thousand Club for Mississippi I do so as a pastor having heavy responsibilities and yet trying to render a service outside of my immediate field. It is necessary for me to ask a great deal of the Associational Leaders and the Church Leaders in the way of response to requests for meetings.

The campaign lasts for two months: January and February. The pledge cards will be sent to the churches. They will be retained by the church treasurers and the lists of names of subscribers sent to Dr. Frank Tripp, First Baptist Church, St. Joseph, Mo., who is the General Leader for the Southern Baptist Convention. By the 5th day of each month the church treasurers are to send the money collected in to that date to Dr. R. B. Gunter, Jackson, Miss.

Every cent of this money raised in this effort will go directly toward paying the indebtedness of Southern Baptist Mission Boards, Seminaries, Hospital, and every other institution owned and now operated by the Southern Baptist Convention. Not even the expense of promoting the campaign is to be taken out of the funds now being raised.

The undersigned is just one of the pastors of the state who believes that he has his hands

full on his own field, the First Baptist Church of Meridian. He is a stranger to nearly every Baptist in Mississippi. About the only word of commendation of himself is that he believes that he has been saved by the grace of the Lord Jesus Christ.

I ask for the cooperation of my brethren.

H. C. Bass,
First Baptist Church, Meridian.

—BR—

THIS AND THAT

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Please allow me to call the careful attention of the Executive Committee of each Association in our State to the report of the Special Committee on Evangelism, published on page three of The Baptist Record for December 21, 1933. By adopting this report, our State Convention Board is asking in recommendation 7 that you arrange for an Associational Evangelistic Conference to be held in your Association during early spring of this year. There is no telling the immense amount of progress can be made in the things of the Kingdom of our Lord by having these meetings. We believe each Association, working through the Executive Committee of the Association, is going to be delighted to arrange and hold the Conferences suggested. Do not hesitate to call on either member of the Committee on Evangelism for any help we may be able to render.

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By publishing the report of the Special Committee on Evangelism in The Baptist Record of December 21, 1933 with recommendation 9 as a part of the report, some few who did not read Dr. Lipsey's splendid editorial in the same issue on "Now For Evangelism" may get the idea that the Committee recommended themselves as an Administration Committee. All three of us are delighted to serve our God and the people in this capacity, but we want it understood that constituting us an Administration Committee was an amendment to our report.

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It was a delight to me to read in The Baptist Record of December 21, 1933 a copy of the courteous letter written by my good brother pastor, Dr. B. L. Davis, Gulfport, for the Ministerial Association of the Gulf Coast and addressed to the Goodwin Corporation, Chicago, in regard to "The Goodwin Plan of Church Financing." Thank God for the stand our brethren of the Gulf Coast have taken. When all our churches begin financing the work of the Kingdom according to the plan of our Lord, the problem of financial support will be solved.

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We salute The Baptist Record because of returning to sixteen pages with the first issue of 1934. The enforced reducing diet of eight pages for 1933 was a source of regret to us all. Our church has had The Record in our regular budget part of the time during the pastorate of Rev. J. M. Metts and the present pastorate, and it is easy to tell when our members are receiving and reading this valuable channel of information and inspiration. May the usefulness of this excellent periodical increase more and more is my prayer.

J. S. Riser, Jr.
Jan. 6, 1934, Durant, Miss.

—BR—

The Protestant Episcopal Church in America is paying pensions in the sum of \$3,000.00 per day to its retired ministers and to the widows of deceased ministers. This is in addition to \$1,000.00 Death Benefit paid to the family of each deceased minister. This money is paid through the Episcopal Pension Fund with headquarters in New York City which now has Twenty-Nine Million Dollars of Reserves. Since the Fund started in 1916, Episcopal Churches have paid to the Pension Fund 7½% of the salaries of their ministers or a total of \$16,000,000.00. Since the beginning of the Fund the income on investments has been \$17,000,000.00—Thomas J. Watts, Executive Secretary, The Relief and Annuity Board of the Southern Baptist Convention, Dallas, Texas.

Editorials

THE PROHIBITION FIGHT

An out of state paper in reporting the prohibition fight by United Drys in Mississippi, published extracts of speeches from men who didn't open their mouths. It was a case of reportorial guess work. The House Committee on Liquor Traffic, Mr. Purvis of Union chairman, set Thursday night to hear "both sides." The wets did not appear. The meeting was in the House of Representatives' Hall, which was full, apparently with people who oppose the "beer bill," as they did not hesitate to show their colors. This is the best showing made and according to the wet papers makes the passage of the bill very doubtful.

We counted nearly thirty Baptist preachers, and there was a good sprinkling of Methodist and Presbyterian preachers. But it was no sense a preachers' meeting. Only one preacher, Rev. Bryan Simmons, appeared before the committee, and that only to read a telegram. The people were there from more than sixty towns and cities in the state. The meeting was to give an opportunity for wet and dry representatives to say what they wished to the committee. The wets were asked to present their case first and were told that they would have opportunity for brief rejoinder at the close. They chose not to appear at all.

Mr. Satterfield, a Jackson attorney and former member of the Legislature from Claiborne County, presented those who gave testimony for the dry cause. Mr. Williamson, attorney from Meridian, and chairman of the County Democratic Committee of Lauderdale, gave an analysis of the bill, about which more will be said elsewhere. He, together with Judge H. R. Stone and Senator C. C. Dunn of Meridian, had prepared a statement which showed the vicious nature of the bill, opening the Pandora's box of all social ills.

Mrs. W. D. Cook of Meridian, President of the State Parent-Teachers Organization, made a most effective plea for the protection of our young people. Miss Brown of Jackson spoke for the young women of the state. Mr. Max Patrick presented a protest against the beer bill signed by the presidents and the coaches of the Junior Colleges in the State. Mr. Stokes V. Robertson of Jackson, known as the State Revenue Collector, made a strong and effective presentation. He showed the class of people who are for the bill as every drunkard, every tax dodger, every bootlegger and those who proposed to coin money out of blood and immorality. He showed that the religious, educational and social leaders are against it. He told of the economic waste which drinking costs, and how responsible positions are refused those who drink.

Dr. D. M. Nelson, president of Mississippi College, spoke for ten minutes showing the contrast between the peaceful times of prohibition and the conditions when liquor was licensed. In those times women and children were afraid to go on the streets unprotected.

A good beginning has been made, but we must keep up the fight. Action may be taken on the bill before this message reaches you, but there will be plenty of time and need for you to take the matter up with your legislators. We have been told that not ten men in the Senate will vote for the bill in its present form. But the devil is astute. Many ruses will be tried. Telegraph your senator and get others to do it. We will never give up this fight, and no fight for righteousness has ever been permanently lost.

BR
Deacon T. S. Jackson of Hattiesburg died suddenly at his home last week. He had for a long time been chairman of the board of deacons of the Main St. Church and active in all Christian service. Surviving are four sons and four daughters.

We recently closed a good meeting at Louisburg, Kans., with Pastor L. E. Daniel. There were twenty-four additions. Twenty-three of them by experience and baptism. It was one of the old fashioned, deep conviction meetings. Old men and women would come under conviction, get mad, bless out every one about the home, stay away for two or three services, and then come back and get saved and unite with the church. Several men about middle age were saved, and one lady seventy-four, was saved and united for baptism. There was a boy seven saved. We compared him and the old lady, and she said I wish I had come when he did. It was a blessed meeting.—Evangelist and Mrs. J. W. Hickerson.

The prospects now are for the retention of our prohibition laws in Mississippi. In this case it is the duty of everyone of us to see that the laws are strictly enforced. Not half that is said about the habitual violation of the prohibition law is true. But enough of truth is in it to stir the indignation of every good citizen. In your community and mine let's see to it that the people and places under suspicion of illegal sales be kept under constant watch, and effort be made to catch the criminal and convict him and send him to the chain gang. We must be as diligent in enforcing the laws as we have been in getting them on the statute books.

On the twelfth of this month the Lottie Moon offering of the W.M.U. of Mississippi (the Christmas offering for Foreign Missions) has reached \$8,291.08. This is over \$2,000.00 more than the total of this offering a year ago. And there is more due to come in. The women and all who love the Lord are grateful, not to say jubilant over this advance. We have much to be grateful for. We thank God for the willing offerings of His people, and the sacrificial spirit among many of them. There is a returning spirit of courage and hope. We are paying our debts, and the churches are looking forward to a good year of evangelism. Praise God, and strive together in prayer.

BAPTIST HOME PARAGRAPHS

There is very little illness in the Home at present.

The Baptist Home Auxiliary met at the Home on January 2nd with a large number present. After a most interesting program the ladies made a complete tour through the plant, each praising it for its cleanliness and homelike atmosphere. The work of this organization for this winter is that of redecorating the sleeping quarters of the junior boys. The room has already assumed an air of cheerfulness for these 40 or 50 boys. Mrs. S. A. Smith, 905 Fairview St., Jackson, is chairman of the Ways and Means Committee and has certainly put forth great effort to raise the money for putting on this project.

The R.A.'s, under the leadership of Miss La Verne Griffith, met on the evening of January 9th in the living room of the boys' building. They are doing a splendid work.

The Baptist Home Songbirds, accompanied by Supt. O. C. Miller and Bro. E. F. Graeser, gave programs in the northeastern part of the State December 31. They were at Iuka at the 11:00 o'clock hour, at Burnsville at the County-wide Sunday School Convention in the afternoon and at the First Baptist Church in Corinth Sunday night. They will give a program at Prentiss at the 11 o'clock hour on Jan. 21st and at Collins at the evening hour.

—Kathryn Dilworth, Reporter.

BR
Pastor W. L. Meadows begins work Feb. 1 in his new field at Quitman. They will find him a worthy successor to Bro. Land.

BR
The Foreign Mission Board has paid \$52,000.00 on the principal of its indebtedness for the year 1933 and \$65,000.00 in interest, making a total of \$117,000.00 paid on the debt account during the past year. This is a gratifying record!

TO THE LIQUOR TRAFFIC COMMITTEE

(This is part of a letter by a Methodist pastor addressed to the chairman of the Liquor Traffic Committee. We omit the introduction.—Editor).

I never saw a copy of this bill (beer bill) until just before the meeting of your committee Tuesday night and then had an opportunity to only glance at a few paragraphs. I did not get a copy of it until just before leaving for Meridian that night and read it over on the train. Let me assure you that never before in all my life have I been quite as amazed at anything as I was at this bill and its dire possibilities, if adopted by our Legislature. I shall not try to call to your attention all of its terrible provisions and lack of protection to our homes and families. You have no doubt already noted many of them, but the following are some of the matters which I hope you and your committee will give very careful consideration:

1st. Section number 1 forces legalized liquor on every county in the State without any restrictions whatsoever until an election is held. Why not allow the liquor people to bring in a substitute for this bill in which our present laws are to remain intact except as counties elect to go "wet"? This would surely give some little protection to the counties which wish to remain dry.

2nd. In case Section number 1 is adopted as it now reads and then Section number 2 should be adopted as it now reads it would be almost an impossibility for any county in the State to ever vote "dry" even if they wanted to do so because of the fact that this Section—lines 2 and 3, requires that this vote must be a majority, not of those voting, but of the total qualified electorate of the entire county. I would remind you that in most matters of legislation a majority of those voting determines matters, certainly this concession should be granted to us, it seems to me.

3rd. But Section number 2, lines 5, 6, and 7, destroy even the very semblance of a remote possibility of a county being "dry" even though every qualified voter in the whole county vote "dry." This section provides that even though the county votes "dry" that no "CONSUMER," lines 5, 6, and 7, shall be prohibited from possessing or taking into said county wines and beer for his personal consumption.

4th. Section 4, item (c), defines a "CONSUMER" as a "PERSON" who receives or in any way comes into possession of beer or light wine for personal consumption, gift, or distribution in any manner except sale, barter or exchange. In Section 4, item (b), "PERSON" is defined as "persons, a company, a partnership, a syndicate, or an association." This means among other things that any organization, club, or association can bring in all they want without any restrictions whatsoever except that it cannot be sold. I would remind you and your committee that these clubs and organizations can take care of their charges in their membership fees. What I am trying to call to your attention is that the provisions in Section 2 are such that even if a county votes "dry" it is not and cannot be "dry," and in addition the definitive terms of Section 4 absolutely defeat any human possibility of restriction.

5th. According to Section 4, item (j) no liquor is "INTOXICATING" under this act legally unless its alcoholic content is above 6% by weight which is 7½% by volume. It makes no matter how drunk one might get on this vile stuff this act says that he is not legally drunk. It has been proven again and again that even 3.2 makes many people drunk and surely no one will deny that 6 per cent by weight will do the same. But if this item is adopted as it now stands one may be dead drunk and still not legally drunk according to the laws of our fair State. Please think on this carefully.

6. It is clearly evident that the license and excise fees provided in this bill will not bring in a very large return. Personally I am not in

favor of license fees of any kind on the sale of liquor. If it is to be legalized at all the only way to eliminate the illicit dealer is to allow everybody who so wishes to sell it without let or hindrance. The higher the license the greater the number who will deal in it without license. But since Judge May stated that there would be such a large income from these fees I just wanted to remind you that according to the scale herein named the return would be rather small.

7th. This bill fails to place any adequate restrictions whatsoever on the sale of these beverages to children, minors, or habitual drunkards. Surely there should be some restriction along this line.

8th. This bill places no restriction on the sale on the Holy Sabbath day. Again there ought to be some restrictions it seems. Of course they would not be perfectly obeyed. No liquor law has ever or ever will be perfectly obeyed.

9th. There is no restriction provided for with reference to the protection of schools and colleges.

10th. There is no restriction concerning the character of those to whom licenses will be given for its sale. Many of the present illicit dealers will immediately take out the license, but they have never obeyed prohibition, and there is certainly no possible hope in the mind of anyone that they will at once be converted and obey the 6 per cent limitations in this bill.

Now my dear friend, for these reasons, and many others I will not take your time about, I beg of you in the name of all that is holy and worthwhile to "KILL" this bill in your committee. At least, please do not report it out right away. There can be no possible harm in delay in this matter. Let the people back home know the full implications of this proposed act and I'm sure that they will rise up in their might and strike it down.

Very sincerely yours,

J. L. NEILL,
Pastor East End M.E. C.S., and
President of the Mississippi Conference Board of Missions.

Post Script:—May I also call to your attention another very important fact with reference to counties which might vote "dry." The provision of this bill will make it possible for any merchant of any description to bring in liquor of not more than 6 per cent by weight and give it away to his customers as an inducement for their trade. This is exceedingly important and I have the judgment in this matter of three of the very best attorneys in the city of Meridian, namely, Judge Hardy Stone, the Hon. C. C. Dunn, former State Senator, and the Hon. Nate Williamson for some time Chairman of the Lauderdale County Democratic Committee. I think that they are calling this matter to the attention of your committee in a digest of the bill they have been asked to prepare.

Please study this terrible possibility very carefully,

Sincerely,

J. L. Neill.

—BR—

TEN MINUTE SERMON

Mile Posts Along the Highway of Life.

Sermonette by J. M. Walker

—o—

"Thou art to pass over Jordan this day."

Deut. 9:1.

How serious and yet how glorious is human life. How tragic its failures, how wonderful its success. Life may be lived gloriously or it may be lived shabbily. How difficult it is to correctly interpret life. What is the highest good? "Fear and keep His commandments," is the whole duty of man says the wise man. Some say life is a battle. And indeed it is, and sometimes we win the victory and yet many times we suffer defeat. But it's always a fight. "I have fought a good fight," says Paul. Others say life is a journey. And it's that too. We are travelers along life's highway which leads out into God's great eternity. As we journey along

life's highway we pass mile posts along the way. These landmarks record the stage of our progress, they may point the way we are going, they do indicate how far we have gone on the way; they may suggest how far we are yet to go. These mile posts are silent sentinels along life's highway, when one is past we shall see it never again. We pass this way but once. These mark the dividing line between that which we know and the unknown. All the road thus far we know, but the rest of the way we know not. Each one seems to say "you have not passed this way before." These mile posts are not so many as they are far apart and yet we seem to pass them so rapidly. Israel had passed many of them before they came to this one, the Jordan. That memorable night in Egypt when God's death angels went out all over the land of the Nile was a mile post on their way to freedom. Their departure was assured that night and a nation was given its passport to liberty. They had passed another mile post, never to be forgotten, but remembered ever, when they passed through the Red Sea. God's hand intervened and they passed through the sea dry shod, and another mile post was passed in a nation's march to liberty. And yet another mile post was passed at Mount Sinai, when for three years they paused at her base. It was here the nation was organized. It was here they heard God thunder in their ears His own laws. They saw the glory of God from the lofty heights of this famous mountain. It was indeed a great mile post in a nation's progress when in our text they came to the Jordan. They must now fall back upon their own resources. The manna ceased that day and fell not again. They must provide their own bread. They must also fight their own battles so to speak. God had fought for them thus far. Now they must "pass over armed with all the mighty men of valor," and fight for their brethren. They must now conquer and take the land which God promised to give them.

And all this is but a type of prophesy of life as we know it in modern times and as we must live it now. We too must pass mile posts along life's highway until indeed we pass the last one. It was indeed a mile post when we passed out of infancy into personal responsibility to God. When each one must choose for himself, the right or wrong of life. It was a mile post, a sad one it may be when we passed from childhood to happy days into the more serious period of youth. "When I was a child I thought as a child, but now I have put away childish things." It was indeed a mile post when we left home for the first time to pass out into God's big world to fight for ourselves. That day when we went away to college, or to business, to life's big tasks. Ah, such a mile post, we shall never pass it again, nor shall we ever forget it! Then what shall be said of that great mile post of conversion. When like Jacob of old we first met God and knew not that He was in that place. When we first discovered God's plan in our life and program. O such a mile post as this is! Have you yet come to this blessed mile post on life's highway? Then the mile posts of Christian progress which we pass through the years. How slowly we pass them. Some Christians have not yet passed the mile post of mere infancy. "You are yet babes in Christ, and I must feed you with milk," says Paul to a whole church.

Such mile posts, birthdays, Christmas, New Year days, all these are but mile posts along the way. And some day God will say to us "Thou art to pass over Jordan this day" and we shall pass our last mile post on life's highway to eternity. Will it be well with your soul when the last mile post is passed?

—BR—

At the October meeting of the Foreign Mission Board a committee of seven was appointed to search for a man to fill the position of Secretary of the new Department of Missionary Education and Promotion. The committee is at work and hopes soon to be ready to make an interesting announcement to Southern Baptists.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

"Second Mile" Campaign

The "Second Mile" Campaign begins March 1st. The One Hundred Thousand Club Campaign for Southern Baptist debts will be pushed from now until the close of February under the leadership of Dr. H. C. Bass, pastor of the First Baptist Church of Meridian. By the first of March this will be behind us. Then we shall start in full force our Campaign for State debts. The goal set is \$75,000.00. Of this amount, \$4,500.00 will be for the Mississippi Baptist Hospital at Jackson. This is not a part of the Hospital bonded indebtedness, but for money borrowed from bank for the purpose of completing second floor of the Hospital, and was authorized by the Convention. The bonded indebtedness is being paid from operating receipts, but present receipts will not, with present overhead and running expenses, take care of the \$4,500.00 bank obligation. Then there will be \$70,500.00 for educational obligations. Nearly \$60,000.00 of this amount will be for maturing bonds and interest on maturing bonds. We have \$25,000.00 in maturing bonds December 1st. We have interest on approximately \$550,000.00 in bonds, and obligations at banks \$35,000.00. If we can raise \$75,000.00, this with receipts of 21% from the Cooperative Program will bring us to the end of the year with all matured obligations paid.

The Campaign is already on. Several have given \$100.00 each. One has given \$300.00. Another has given \$515.00. The writer has already made good his promise to reduce the bonded indebtedness with interest by 1%. This was nearly \$600.00. Those holding Education Commission bonds and coupons may donate them in this "Second Mile" Campaign.

Full details of the Campaign will be given to all of our people in due time. To succeed will call for sacrifice beyond that of previous years. But the glory of the Lord follows the sacrifice.

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CAN'T FIND BONDS

We have written all bondholders whose names and addresses we could find. We have also written our trustee banks for the names and addresses of bondholders. With all this effort after nearly two months time, there remain about \$10,000.00 worth of bonds which matured December 1st. Interest on these bonds ceased with December 1st. Still we are unable to find the holders. Any assistance which the reader will render in helping us to locate these bondholders will be appreciated. We have our bonds ready to exchange for those which matured December 1, 1933. We have been very successful in exchanging for those which we did locate.

—o—

GOD'S ACRES

The Secretary of the Baptist State Convention Board in Georgia has found "God's Acres Plan" profitable. We have, therefore, secured from the Georgia Board posters for this plan to be put up in any church whose members will adopt and work the plan. We also have cards to be signed by those who want to plant an acre and give the proceeds to the Lord's work. We also have tracts prepared by the Georgia Secretary explaining the plan. We commend this plan to any churches which have farmer members. It would revolutionize the financial work of the country churches of Mississippi, as well as of the denomination, if all churches would enthusiastically operate it.

Please write us at once and get the plan started before the people plant their crops. State how many acre pledge cards you want, how many tracts, and each church will be given (Continued on page 8)

**A WONDERFUL WEEK AT THE BAPTIST
BIBLE INSTITUTE**
President W. W. Hamilton, New Orleans, La.

Our faculty agrees that we have never offered a more timely and attractive and helpful program than the one for "Home Coming Week," January 29 to February 2, with Dr. Len G. Broughton and Secretary Frank H. Leavell as the specially invited speakers. Dr. Broughton's general theme for the eight Layne lectures will be, "The Supernatural Witness," and Secretary Leavell will discuss "Character Training Among Students."

Mr. Leavell will each morning conduct a class in "Baptist Student Union Activities," and will deliver four evening addresses on "Denominational Activities." Probably no man in the South knows student thought and life and needs as does Secretary Frank H. Leavell.

Professor E. F. Haight will conduct a class in an expository study of the First Epistle of John. He will use the Greek text. This will be a specially fine opportunity for pastors.

Professor E. O. Sellers will each day lead "Prayer Conferences," having such topics as "Scriptural Praying," "Hindrances to Prayer," "Praying for a Revival," "Victory Through Prayer," "The Call of Intercession."

Local pastors will be invited to lead the prayer and praise period each evening, and the students, led by Professor M. G. Beckwith, will have charge of the music for the week.

Finances of the Institute

For the \$10,803.50 obligation due February 1, the amount already received is \$1,348.50. Each day at noon prayer is held for another great victory for this great training and missionary work.

The Baptist Hundred Thousand Club is already bringing results. In June we received \$6.86, in July \$30.78, in August \$77.17, in September \$332.61, in October \$814.91, in November \$1,179.96, and in December \$1,154.41, or a total of \$3,596.70.

Meaningful Meetings Ahead

The annual meeting of the trustees of B.B.I. will be held Tuesday and Wednesday, January 23 and 24. Many items of vital importance and a most encouraging report will be considered at that time.

The Y.W.A.'s of Louisiana will meet at B.B.I. on February 9 to 12 for their annual Conference. This will be in charge of Miss Hannah Reynolds, W.M.U. Secretary for Louisiana, and Mrs. M. L. Jenkins, Dean of Woman at B.B.I. Mrs. H. M. Bennett, Miss Kathleen Mallory, Miss Margaret Hutchison, Miss Vivian Ora Pittman, and Miss Ruby Lewis will be with the Y.W.A.'s.

The State Secretaries will have their meeting in New Orleans February 20-22, and we want in advance to assure them a hearty welcome to "America's Most Interesting City," to the greatest mission field within the territory of the Southern Baptist Convention, and to our churches and mission stations and practical activities and to our Southern Baptist Hospital and to our Baptist Bible Institute.

During the week of February 19-23 Baptist of New Orleans will welcome Dr. T. B. Ray, who will each morning at 10:30, in the Institute auditorium, give addresses on "Southern Baptists in the Great Missionary Adventure." Thursday, February 22, will be "Missionary Day," and a great program is being arranged by Dr. John W. Shepard.

—BR—

News from China announces that Dr. George W. Leavell will sail for America on April 16th. He will spend a year at home for rest, and will also take special treatment for the sprue.

—O—

Sixteen missionaries, some of them sick and unable to carry on, and others, who have reached the age limit for retirement, were placed on the pension list on January 1st. There will be others who will be retired during the year as the necessity may arise.

"TOUCH NOT MINE ANOINTED, AND DO MY PROPHETS NO HARM."
I Chron. 16:22; Ps. 105:15

—O—

Mrs. Blank's voluminous cloak of piety covered a malicious, cruel, arrogant, egotistic, honor-seeking soul. Her public prayers were long, unctuous and most eloquently offered when one of her oft promoted, camouflaged schemes for self aggrandizement seemed about to fail.

An appointive office of honor in State W. M. U. work was vacant. This she most ardently coveted. In a private interview with the pastor's wife, she commanded:

"You recommend me for this position."

Thinking of the woman's incompetence, the pastor's wife hesitated.

"If you don't, others will," snapped the visitor.

Others did. She got the office and ever after hated the minister's wife.

But of what profit was honor unless the world knew about it? Saturday night the pastor's phone rang and Mrs. Creel announced that the ladies would use the whole of the preaching hour next morning in presenting a bouquet to Mrs. Blank. Having a Spirit dictated sermon ready, the pastor asked:

"Couldn't the flowers be presented in ten or fifteen minutes?"

The only response was a click of the phone. Again it rang and Mrs. Gowan expressed herself:

"We church members feel that we have a right to say what shall take place at Sunday services, but since you are determined to preach to us we will submit."

"Sister Gowan, you are welcome to all of the morning hour."

"Your decision comes too late," and again the phone gave a final click.

It developed that Mrs. Blank had prepared a lengthy program in her own honor and had turned its execution over to Mesdames Creel and Gowan.

Monday found these three ladies at the church fasting and praying that the Lord would remove from their midst such an "unreasonable, obstinate, domineering pastor." Later they helped answer their prayers by instituting a veritable Inquisition against the pastor and his family. God mercifully opened another door of service to them.

Then Mrs. Blank began to be rewarded according to her works. A son departed from the straight and narrow road. A talented daughter was stricken with tuberculosis. Another suddenly married a strange, transient foreigner and journied to a home in a distant land. Furthermore, her reasons for hating the pastor were noised abroad and instead of being—as she had aspired—the most honored woman in town, her name became a term of derision amongst the pastor's hundreds of friends; and she soon lost the various offices into which she had wire-worked herself.

—BR—

CHAPLAINS OF OUR MORALE

Thamos J. Watts, Executive Secretary
The Relief and Annuity Board of the
Southern Baptist Convention

—O—

The above caption and that which follows in quotation marks constituted a part of an editorial in the Dallas News, Dallas, Texas. Coming as it did from a secular source and from an able editor of a daily paper, I feel that readers of denominational papers will be interested in it. Surely the time is upon us as Baptists when we should give heed to the things suggested by this editorial.

We must treat our preachers right. Financial conditions in the country are improving; commodity prices are rising, and with that will come better compensation for the employees of industrial and other business organizations. The fear has been expressed that the ministry will

be the last to be benefited by improved conditions. This should not be.

"NOT SINCE THE WAR has there been a time when America stood more in need of the ministry of godly men in pulpit and pastorate than right now. Indeed, seeing that suffering is more widespread in this country now than it was in war times (though not so acute, to be sure), it might be said even that we need these chaplains of our national morale more now than when we had the fervor of opposing a visible enemy to buoy up our spirits and harden our determination.

"It is not good to reflect that, at a time of great need the comforting counsel and friendly sympathy of preachers, these servants of the general good are themselves passing through a period of severe trial and, in many cases, of actual distress to the point of destitution. The cold facts are that 20,000 ordained ministers in the country are looking for work—any kind of work—to sustain bare existence for themselves and their families.

"Figures show that 1% of the preachers of the country receive per year \$4,000 or more, 1.4% receive \$3,000 to \$4,000, 4.6% receive \$2,000 to \$3,000, 9.3% receive \$1,500 to \$2,000, 32.6% receive \$1,000 to \$1,500, 38.6% receive \$500 to \$1,000, and 12.5% receive less than \$500.00."

Southern Baptist preachers do not fare as well as the figures for the ministers of the United States indicate. Fully 37.5% of our preachers receive less than \$500.00 per year. If our people do so poorly by their active ministers, what do they do for the aged and disabled ones? The words of Jesus in Luke 23:31 may not be inappropriate to cite here: "For if they do these things in a green tree, what shall be done in the dry?"

—BR—

I WON'T

—O—
I want to let go, but I won't let go,
There are battles to fight;
By day and by night for God and the right,
And I'll never let go.

I want to let go, but I won't let go,
I'm sick 'tis true;
Worried and blue, and worn through and through,
But I won't let go.

I want to let go, but I won't let go,
I will never yield;
What, lie down on the field and surrender my
shield,
No! I'll never let go.

I want to let go, but I won't let go,
May this be my song, 'mid legions of wrong;
Oh, God, keep me strong,
That I may never let go.

—Author unknown.
Sent by Mr. W. M. Gilmore at request of Dr. M. E. Dodd.

—BR—

A letter just received from Miss Addie E. Cox of Kaifeng, Honan, China, enclosing \$50.00 for the debt of the Board gave this bit of interesting news: "Did you hear about our Chang Shih Bible school being broken up by the bandit raid? Three of our students are still in captivity, also an evangelist and several church members, but we confidently expect their release in answer to prayer. Meanwhile, we are busy at Lien Ch'eng, Wei Shih, and other out-stations, and the Lord is blessing us."

—O—
The Board is greatly distressed to hear of the serious illness of Field Secretary W. D. Powell, who is in the hospital in Atlanta, Ga., stricken with pneumonia. This news will lead multitudes of people to breathe a sincere prayer to God in behalf of this great friend of Foreign Missions.

—BR—

Rev. B. A. McCullough moves from Florence to Braxton, preaching there, also at Harrisville and one or two nearby churches.



CHARLES E. MADDRY, Executive Secretary

SECRETARY MADDRY GOES TO ITALY IN BEHALF OF THE BOARD

At the October meeting of the Foreign Mission Board, Secretary Charles E. Maddry was instructed to go to Italy at the earliest possible date to see what can be done about a settlement with the Italian government for the Baptist orphanage property in the City of Rome. It has been recently expropriated by the government for a park and for the new Mussolini stadium. The government of Italy has offered the Foreign Mission Board about \$75,000.00 for the property. This is about one-third of its present value, but much more than Southern Baptists gave for it. It is hoped that a settlement can be effected in a manner satisfactory to all concerned, and that the proceeds from the sale of this land can be brought to Richmond and applied upon the debt of the Board to Richmond banks.

—o—

VIRGINIA WOMEN RESPOND TO AFRICA'S GREAT NEED

With the home-going of Dr. Lockett, the need immediately became imperative for a young doctor to take his place in the Ogbomoso Hospital, Nigeria, West Africa. In the providence of God, and in an answer to prayer, a splendid young doctor comes forward and offers himself to go out to Nigeria and take up the work laid down by Dr. Lockett. At the same time the Woman's Missionary Union of Virginia sends the Board a check for \$912.00, the balance of their White Cross Offering for 1933, saying that they want to use it toward the salary and expenses of a young doctor to take up the work laid down by Dr. Lockett in Africa. Surely God is at work among His people!

—o—

FOLLOW THE GLEAM

Three hundred young people attending the Christmas holidays lighted their torches of faith from the fires of God's call to them to a task supreme. Twenty-five thousand subscriptions to *Home and Foreign Fields* is their rally cry! Will not every Southern Baptist join in this crusade by subscribing also? By this deed, he too, will pass on another torch of loyalty to God and to missions. May families everywhere follow the gleam of youth!

—o—

AT THE SERVICE OF THE CHURCHES

Under the direction of our new Department of Missionary Education and Promotion, the territory of the Convention will be divided into some seven or eight districts, and the missionaries located in these respective districts, while at home on furlough, will be utilized for deputation work and the holding of church schools of missions. The Board is glad to announce that Rev. W. Dawson King, 1101 Battery St., Little Rock, Arkansas, will be the special representative of the Foreign Mission Board for the year 1934 in the states of Arkansas and Louisiana. The Rev. and Mrs. R. S. Jones, missionaries to Brazil, have located at 623 13th Street, Bowling Green, Ky., and will be the special representatives of the Foreign Mission Board for the states of Tennessee, Kentucky, and Illinois. Dr. T. W. Ayers, 1013 Ponce de Leon Place, Atlanta, Ga., will confine his labors largely for the year 1934 to the states of South Carolina, Georgia and Florida.

—o—

A PENSION PLAN FOR MISSIONARIES

A total of 384 missionaries and workers of the Foreign Mission Board have been included in the

new plans adopted by the Foreign Mission Board and the Relief and Annuity Board for the pensioning of the missionaries. The plan provides that each missionary shall pay \$5.00 per month to the Relief and Annuity Board. This Board in turn guarantees an annuity of \$500.00 upon retirement at the age of sixty-five years, or upon total disability while in the service of the Foreign Mission Board. Letters are coming from the missionaries from all around the world rejoicing over the fact that this splendid provision has been made by these two Boards jointly for the caring for the missionaries while they are sick, and when they retire because of the age limit. The new movement has the unanimous approval of all the missionaries from whom the Board has heard.

DIGEST OF TREASURER'S REPORT FOR 1933**BUDGET RECEIPTS FOR YEAR, DISTRIBUTED AS FOLLOWS:**

Cooperative Program	\$292,402.00
Designated Gifts	148,600.00
Lottie Moon Offering	107,958.00
Miscellaneous Income	51,727.00
Total	\$600,153.00

SPECIAL GIFTS FOR OBJECTS NOT INCLUDED IN BUDGET	32,072.00
RECEIVED ON DEBT DURING YEAR	38,856.00

TOTAL RECEIPTS FOR YEAR, \$671,081.00

PAID ON BANK LOANS DURING YEAR	\$ 52,100.00
PAID FOR INTEREST DURING YEAR	66,752.00
PAID TO ANNUITANTS DURING YEAR	23,060.00
EXPENDED ON FOREIGN FIELDS DURING YEAR	484,168.00

Of the total amount received on the Debt in 1933 the sum of \$6,109.00 came through the Wade Bryant Plan, and \$12,271.00 through the Hundred Thousand Club Offerings. The last two months of 1933 show a gratifying increase in the Cooperative Program receipts over the corresponding months of 1932.

E. P. Buxton, Treasurer.

DR. BEDDOE TO RELIEVE GEO. LEAVELL

Dr. R. E. Beddoe, a missionary of this Board from 1909 to 1927, located in Wuchow, China, has been reappointed and will sail for China on February 9th. He goes to relieve Dr. George W. Leavell of the Stout Memorial Hospital, Wuchow. Mrs. Beddoe will remain in Texas until the two daughters graduate from Baylor in June. She will join Dr. Beddoe in the fall. In the meantime, she is to give her time to deputation work and church schools of missions in Texas. The Board is delighted that these two fine missionaries can again return to the service of the Foreign Mission Board.

—o—

CAMP OF HOPE

"As Dr. B. L. Lockett was leaving Nigeria last July, his lepers, out of their food allowance, 25 cents a day, brought one pound (Sterling) to bring our missionary back to us when he has

INABELLE C. COLEMAN, Editorial Secretary

rested a little while." —This sentence is copied from Blanche Sydnor White's heart-throbbing article on page 22 of January's *Home and Foreign Fields*.

Upon hearing of Dr. Lockett's sudden death, these lepers sent the Foreign Mission Board the following letter, translated by Dr. J. C. Anders, who has taken over Dr. Lockett's work among these lepers:

"Ho! sorry, very, very sorry indeed of Dr. Lockett's death. We were sorry indeed when we were told that he was dead. May the dust lie softly over him. May God be with him. Since we were told of his death, even each of (us) do not know where he or she is for his love to everyone of us is greater than those of brothers and sisters. We do pray for Dr. Anders who is in place of him that God in His own mercy may assist him to carry the work at Ago Ireti.

Sincerely yours,
November 15, 1933." (Signed) Ago Ireti,

N. B. Ago Ireti means Camp of Hope. The name was suggested by Dr. Green and the lepers like it.

—o—

The Board is glad to announce that the expenses of Secretary Maddry in the visit to Southern Baptist mission work in Europe have been provided by friends outside the budget.

—o—

To the editor of this paper the Foreign Mission Board wishes to express deep and genuine gratitude for his splendid cooperation and excellent service in making this page the possible strong link between the Board and the readers of this paper.

—o—

The Foreign Mission Board wishes to congratulate Secretary J. E. Lambdin and all of his co-workers on the annual Southwide B.Y.P.U. Conference held in Nashville, December 27-29. Without a doubt it was one of the most dynamic and versatile conventions ever offered the Baptist young people. A note of missions predominated and made every service a spiritual peak.

—o—

While the Secretary is in Europe the administrative end of the work of the Foreign Mission Board will be carried on by the Office Secretary, Miss Jessie R. Ford, assisted by the President of the Board, L. Howard Jenkins and the Board's attorney, Mr. Hill Montague.

The educational phase of the work will be carried on by Miss Inabelle Coleman, Editorial Secretary, and Miss Mary Hunter, Manager of the Book Department.

—o—

Secretary Charles E. Maddry plans to sail on the Mercantile Marine Line "Harve" from Norfolk on January 18th. He will be joined in Paris by Dr. Everett Gill, the European superintendent of Southern Baptist Mission work. From Paris they will go directly to Madrid, Spain, for a tour through southern and eastern Spain, visiting the various mission stations of Southern Baptists. Nearly a month will be spent in Italy in an effort to reorganize the Italian mission along lines of better self-support by the churches. The Secretary will then make a hasty visit to Southern Baptist mission work in Jugoslavia and Hungary, and will spend some two weeks with the missionaries in Roumania. He plans to return to the States about April 3rd, in time for the preparation of the Annual Report of the Foreign Mission Board for the meeting of the Southern Baptist Convention in May.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. A. J. Aven, Clinton, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young Peoples Leader—Miss Edwina Robinson
Mission Study—Mrs. Edgar Giles, Avalon, Miss.

Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

District 1 held three very profitable Associational Institutes. Copiah and Simpson met at Georgetown; Hinds-Warren and Rankin at Edwards; Holmes, Madison and Yazoo at Canton. Two hundred fifty-five ladies were present, representing forty-eight churches. There were also in attendance seven pastors, seven District Officers, six Associational Superintendents, (or their assistants). Our Field Worker, Miss Evie Landrum, and our Office Secretary, Miss Nettie Rae Traylor.

Ladies from various associations assisted Misses Traylor and Robinson in a helpful presentation of the W.M.U. Year Book.

These meetings afford a splendid opportunity to learn to do W.M.U. work more effectively and to appreciate our six-fold aim more fully.

As a result, may we be more missionary at home and abroad during the year 1934.

Mrs. W. G. Mize,
District Chairman.

You will be interested to know that our Lottie Moon Christmas Offering is still coming in and we have received up to date \$8,291.08.

—o—

A SECOND MILE

Familiar is the admonition of Christ as to "the second mile." Among its many immediate applications is additional help through the Baptist Hundred Thousand Club. Last summer and fall many W.M.U. members joined the Club. This winter it may be possible for some of them to take out a second membership or perhaps three or more. Members who cannot render this additional service may nevertheless greatly help by getting other W.M.U. women or young people to become members of the Club. Its literature and the denominational periodicals graphically set forth the many reasons why the south-wide causes should as quickly as possible be relieved of their very heavy debts, the literature also explaining that the Baptist Hundred Thousand Club is the relief measure adopted by the Southern Baptist Convention. Realizing that an appeal for relief is usually an emergency call, many who joined the Club paid at once the full year's membership of twelve dollars. It will be immeasurable help if others will do likewise and if those who have paid for only a few months will very quickly complete their \$12 pledge. In like measure it will quicken and sustain interest in the Club and its worthy purpose if all other members are encouraged to make their payments regularly each month.

The real meaning of "going a second mile" is the spirit of doing voluntarily just as much as one may have felt constrained to do previously. Granting that every effort has been put forth to get as many members as possible for the Baptist Hundred Thousand Club within your W.M.U. organization, will you not now try to get the organization as such to take out one or more memberships in the Club? You understand, of course, that the Club's slogan is "Over and Above" and that no organization should join the Club unless it plans to meet its payments without lessening its contribution to other phases of denominational work. Such "plans" may be rather easily made, however, by some such method as: agreeing to take an over-and-above voluntary offering once a month or oftener; deciding to refrain from refreshments at the organization's social gatherings, using such savings to meet the membership payments; asking for "do without" or for really sacrificial contributions toward the \$12; voting to take all

YOUNG PEOPLE'S COLUMN

ATTENTION Intermediate G.A. Counselors: We want your Queens to do some additional work—there are other steps planned. Look on page 18 of your G.A. Manual for full particulars. In case you have an old Manual without this information, write for a new one. At our House Party this fall Special recognition will be given the "Queen with a Scepter" and "Queen Regent." The work must be learned, then written out and sent to your Young People's Leader for approval. (This is Southwide ruling). Miss Mather wants the pictures of those attaining "Queen Regent" for "World Comrades."

BOYS—The boys have two additional ranks. For additional information, see page 15 in the "Intermediate R.A. Manual." We want some "Ambassador Extraordinary and Plenipotentiary" at our Conclave in April. How about it boys?

GOALS FOR MAGAZINES

Congratulations to Sunbeams, G.A.'s, and R.A.'s in our State. Our Goal for subscriptions to "World Comrades" for 1933 was 805, you went to 855. Good work!

Y.W.A.'s—Your goal for "The Window" of Y.W.A. was 335 and we fell short 21 subscriptions. We must do better this year!

You and You.—Counselors, Young People's Directors, those interested in our young people, it is most important that you attend your institute. We have given three hours for our conference. New ideas, helps, questions answered and a new determination will be yours, after these meetings.

STEWARSHIP CONTEST: The material in February "World Comrades" about the 1934 Contest is NOT the material for our contest in March. It will be printed and sent to us for use this fall.

Have you sent your fourth quarter report? Do so today.

"Let no man despise thy youth;
But be thou an example of the believers,
In word, in conversation, in love, in spirit,
In faith, in purity. Meditate upon these
things;
Give thyself wholly to them; that thy
profiting
May appear to all."

I Tim. 4:12, 15.

or some of the \$12 out of the organization's miscellaneous savings account.

In using the expression "W.M.U. organization" it is remembered that the young people as well as the women can be a very substantial help through the Baptist Hundred Thousand Club. In one state the first of such organizations to join the club was a Sunbeam Band. If every other Sunbeam Band would do likewise, it would mean over 6,300 Club members or over

\$75,600 from little Sunbeams within their twelve months of help to lift the debts that are stifling the life out of Southern Baptist causes. If each Royal Ambassador Chapter took a membership in the Club, the annual help from the many R.A.'s would be over \$45,600. Similarly, the Girls' Auxiliaries could contribute over \$78,000, and the Young Women's Auxiliaries over \$51,600. Thus the combined help from W.M.U. young people's organizations for twelve months at just \$1 per month from each organization would be over \$250,000. One Young Woman's Auxiliary took five memberships in the Club, in addition to the fact that several of its members had joined individually.

If perchance, no one of the W.M.U. organizations in your church can take a membership in the Club, try to get two of them to combine their efforts in its behalf. Failing in this, perhaps you can get three of them jointly to help or, if necessary, let all four or more unite in forming a membership.

As for Women's Missionary Societies, if each of them joined the Club, the annual relief to S.B.C. debts would be over \$125,000. There are hundreds if not thousands of Women's Missionary Societies that can easily take out several memberships in the Club. Equally true is it that the vast majority of W.M.S. circles can each join the Club, a host of them being amply able to join several times. Granting that half of the societies have circles and that the average is five circles, the Club could be helped through the circles to the extent of over \$306,000. When this is added to the aforesaid amounts, the alluring total is \$681,500—or over one-tenth of the terrific debt on south-wide causes.

Realizing this, will you not determine personally and through each W.M.U. organization in your church to secure as many of these memberships as possible? In so doing, remember that only one name is to be sent in for each membership no matter how many people or organizations may comprise that particular membership: the name can be that of the organization or of a person selected by it as the one to make its payments. Remember also to send the name and address in as quickly as possible to Dr. Frank Tripp, General Leader of Baptist Hundred Thousand Club, St. Joseph, Mo., who will promptly reply with all necessary information as to the payments.

Are you fond of walking? Personally, I am. Much walking has not only heightened my delight in such exercise but has taught the lesson that miles are only step after step. Even so will you find the efforts that you put forth in behalf of individual and organizational memberships in the Baptist Hundred Thousand Club—just one dollar a month will yield twelve dollars a year! If through prayer and through your devotion to the Kingdom of God you "catch step" with the purpose and plans of the Baptist Hundred Thousand Club, you are more than apt to realize that the love of Christ will constrain you and—through you—others to go a second mile!—Kathleen Mallory, W.M.U. Corresponding Secretary.

CONVENTION BOARD DEPARTMENT

(Continued from page 5)

one poster to be placed in a conspicuous place in the church on which the names of those working the plan will be placed, number of acres planted for religious work, etc.

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

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R. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor

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for a change. If you do not send in your
renewal your name will be dropped from
the list.

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word, which must accompany the notice.

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Atlanta, Ga.

East Mississippi Department

By R. L. BRELAND

Speaking of his work for the
year 1933, Rev. Leslie E. Roane,
who resides near Pittsboro in Cal-
houn County, says: "I have held
216 services during the past year,
had 27,775 people in my audiences,
spoke in six different counties and
in two associations. My work is to
be the same next year." He states
also that his health has been bet-
ter than for several years and oth-
erwise he has done better. He
does not serve churches as pastor,
but travels from church to church
and delivers needed sermons.

Good words come from Senatobia
as to the work done by Dr. H. L.
Martin at that place. One of his
members told the writer that the
church was charmed with him and
his splendid family, and that the
work is moving along rapidly under
his ministry. Dr. Martin is one of
our most able preachers and pas-
tors.

Four counties of W.M.U., district
No. 3, met at Coffeeville January
12 in their study of the Year
Book. These counties were Calhoun,
Lafayette, Tallahatchie and Yalobusha.
They were represented as follows:
Calhoun had ten present,
Lafayette had twenty present,
Tallahatchie had nine present, and
Yalobusha had twenty-six present,
making a total of eighty-four pres-
ent including two state workers,
Miss Fannie Traylor, State Secre-
tary, and Miss Edwina Robinson,
State Young People's Leader. Mrs.
Ned Rice, of Charleston, district
stewardship leader, and Mrs. H. G.
Hathorn, Oxford, superintendent of
Lafayette Association, and Mrs.
Frances McVey, Water Valley,
superintendent of Yalobusha Asso-
ciation. It was spoken of as one of
the best of these meetings yet held
this winter. Four pastors were
present: Rev. J. H. Page, Oakland,
Rev. R. B. Patterson, Calhoun City,
Dr. F. M. Purser, Oxford, and the
local pastor, and two deacons, G. E.
Denley, Coffeeville, and T. T.

Gooch, Oakland. We had a good
time, too.

—o—

The World's Bible

"We are the only Bible
The careless world will read;
We are the sinner's gospel;
We are the scoffer's creed;
We are the Lord's last message,
Given in deed and word;
What if the type is crooked?
What if the print is blurred?"

—Exchange

—o—

Judge John M. Kuykendoll on the
bench of the circuit court in the
northwestern district opens his
court the first day of the session
with prayer. He invites some one
of the local pastors to lead a short
devotional. This is far better than
opening it with a corkscrew as it
is said some open their courts. A
Christian judge is as essential to
the administering of justice as in
any other position. May others follow
Judge Kuykendoll's example.

The North-Central Pastors' Bi-
ble Study Assembly will meet with
Central Baptist Church, Grenada,
Monday, Jan. 22, 1934, at 10:00
A.M., until 3:00 P.M. The sermon
at 11:00 A.M. will be preached by
Rev. J. M. Metts, of Water Valley,
with Rev. Hix McPhail, of Slate
Springs, alternate. Romans 12 to
16 will be discussed by brethren
R. M. Lewis, E. R. Henderson, J.
W. Hicks, J. H. Page, Harvey Gray,
with brethren B. L. Hamby, J. H.
Hooks, W. W. Simpson, J. B. Mid-
dleton and W. R. Storie alternates.
Round-table discussion on church
problems led by the president.

A card from Miss Vera Morgan,
Lake, Miss., informs us that Virgie,
a daughter of Deacon W. R. Moore,
of Union, is in poor health and has
been for some time. Brother Moore
and family are among our best
people, and we are hoping for a
speedy recovery of this fine wom-
an.

I am also informed that Rev. J.
W. Kitchens, of Good Hope, Scott
County, will begin his pastorate
with Hazel church, near Lake, on
the fourth Sunday in this month.
Rev. John Hitt, of the Hazel com-
munity, has recently undergone an
operation, but is rapidly recover-
ing.

It should be easy to get 100,000
Baptist out of over four millions in
the South to sign up to give \$1.00
a month to pay off all our debts
in five years. Come on Baptists,
this is the easiest way to do this
task.

—BR—

CAN A MAN BE SAVED WHO TAKES HIS OWN LIFE?

—o—

This has been a much discussed
topic in these parts, for the past
several days. It is indeed a tragedy,
and the worst possible sin that a
man can do against his body. Some
men kill themselves instantly with
a pistol, or poison, or a rope; while
others choose the slow process of
over-eating, dissipation, drunken-
ness, etc. But as sinful as it is,
there are other sins equally as bad
and even worse that no one ever
questions the forgiveness of. It
seems that the reason for so much
discussion over the result of sui-
cide is the fact that it is the last

act of the man on the earth. But
now to the question: "Can a man
be saved who takes his own life?"
There is only two ways of answer-
ing the question: one is "no," the
other is "yes"; then the argument
begins as to why. As strange as
it may seem, the answer to this
question clearly reveals the attitude
of the mind of the man answering
it, as to how he believes people are
saved.

Those who believe in salvation by
grace through faith alone, in the
Lord Jesus Christ, wholly and sole-
ly, do not hesitate to answer in the
affirmative: "Yes, a man can
be saved who takes his own life."
While on the other hand: those who
believe in a system of obedience of
some kind to a set of rules, ordi-
nance, rituals or laws either in
part or in whole as essential to
salvation, do not hesitate to answer
in the negative: "No, a man can
not be saved who takes his own life;
unless he, through insanity
does the rash act: and in that case
he would not be held accountable."

Now, let's look into the very
foundation of the matter and see
why this is so. The reason given
by those who answer in the af-
firmative, briefly is this: Salvation
from sin, its guilt, its penalties,
and its consequences is purely,
wholly and solely by grace through
faith alone in the Lord Jesus
Christ. (Eph. 2:8). The authority
for such belief is based on the
teachings of the word of God. The
thought is this: that inasmuch as
Christ died for our sins, "the just
for the unjust that He might bring
us to God" (I Peter 3:18), and
since He bore all "our sins in His
own body on the tree" (I Peter 2:
24), and for the reason that He
was made "to be sin for us, who
knew no sin; that we might be
made the righteousness of God in
Him" (II Cor. 5:21); then it logically
follows: that if Christ really
and truly suffered vicariously, and
died substitutionarily for us, with
all our sins on Him, bearing it all,
and paying with the supreme sacri-
fice of Himself all our debt; then
it follows that all the righteous
demands of God's laws have been
met in our behalf, and we who be-
lieve on Him, not only have our
past sins forgiven, but are justified
from all things, past, present and
future; becoming God's children,
by actual spiritual birth, and are
thereby as much akin to Him in the
spirit as we are to our human
fathers by flesh and blood; and be-
ing made partakers of the divine
nature of God we become a part
of God, making it impossible for
us to be separated from His love
by anything or for any cause—
even the taking of our own life—
Neither is there any power outside
of ourselves that can separate us
from God's love; even Satan him-
self can not, for it is God that
justifieth, and it is Christ that
died; who is it to condemn?

(Read the eighth chapter of
Romans)

Now, those who believe in a sys-
tem of some kind of works, or
obedience, to any kind of laws,
rituals, or rules, as essential to
salvation; also believe that salva-
tion is a process—a long drawnout

Help Kidneys

If poorly functioning Kidneys and
Bladder make you suffer from Getting
Up Nights, Nervousness, Rheumatic
Pains, Stiffness, Burning, Smarting,
Itching, or Acidity try the guaranteed
Doctor's Prescription Cystex (Sise-tex)
—Must fix you up or money
back. Only 75¢ at druggists.

process.—They believe that people
"begin" to be saved when they are
converted, and that if they hold
out (I do not know what they mean
by "holding out") that they will
be saved at last. Or in other words:
If a man comes to his physical
death with a clean record, then he
will be saved. Therefore, accord-
ing to a belief of that kind, nat-
urally a man would have to believe
that no one could be saved who take
their own life.

But let me say, with all the
emphasis of my soul, that, auto-
matically the confession of such a
belief, reveals the awful and fear-
ful "condition" of those who be-
lieve that a man who kills himself
has no chance to be saved. It clearly
shows that they themselves are
lost, for the simple reason that
they are not depending on the Lord
Jesus Christ alone to save them,
but upon themselves to hold out.
That is not faith. The true picture
of those who thus believe is found
in the following scripture: "Breth-
ren, my heart's desire and prayer
to God for Israel is, that they might
be saved. For I bear them record
that they have a zeal of God, but
not according to knowledge. For
they being ignorant of God's righte-
ousness, and going about to estab-
lish their own righteousness, have
not submitted themselves unto the
righteousness of God. For Christ is
the end of the law for righteousness
to every one that believeth." (Rom.
10:1-4). Now, the question
may arise: "Is not that a danger-
ous doctrine, does not such doctrine
(Continued on page 12)



FEEN-A-MINT
CERTAINLY
HAS HELPED
YOU

SURE HAS. THERE
MUST BE SOM-
ETHING TO THAT
IDEA OF CHEW-
ING IT.

It's the chewing that makes Feen-a-mint
so much better than ordinary laxatives.
The chewing spreads the laxative gradu-
ally through the intestines producing a
safe, natural action. No sudden jolts or
harsh, irritating action. And it tastes just
like a piece of minty chewing gum.

Feen-a-mint FOR CONSTIPATION

666

LIQUID, TABLETS, SALVE, NOSE DROPS

Checks Colds first day, Headaches or
Neuralgia in 30 minutes, Malaria in
3 days.

Fine Laxative and Tonic
Most Speedy Remedies Known.

Sunday School Lesson

W. A. Sullivan

January 21, 1934

Jesus Begins His Ministry

Matthew 4:12-25

The general topic selected for emphasis today (Dr. H. C. Moore's Points for Emphasis) may be misleading. A more correct statement of the general topic would be "Jesus Begins His First Great Galilean Ministry." For in Matthew's gospel a whole year intervenes between the close of the account of the temptation of Jesus (4:11) and the beginning of our lesson for today (4:12). Dr. A. T. Robertson says (Word Pictures in the New Testament, in loco) "The synoptic gospels skip from the temptation of Jesus to the Galilean ministry, a whole year." The account of the first year of the public ministry of Jesus is given by John (1:19; 3:36). Our lesson text is a record of the beginning of the Savior's great ministry in Galilee.

1. Another Prophecy Fulfilled (Matt. 4:12-16). When Jesus heard that Herod had cast John the Baptist into prison He left Judea and went North to Galilee. Luke tells us (4:3) that He went first to Nazareth where He was utterly rejected. Departing thence He went down to Capernaum on the sea of Galilee and made His home there, apparently in the house of Simon Peter. Matthew saw in those events the guiding hand of Providence leading to the fulfillment of another old prophecy (Isa. 9:1ff). The Gospel by Matthew presents Jesus as the fulfillment of the prophecies in the Old Testament foretelling a coming Messiah. How supremely interesting the Old Testament becomes when properly understood with reference to Him "who is, Who was, and Who is to come." May He open our understanding that we may understand the scriptures. (Luke 24:45).

2. Preaching The Gospel of The Kingdom (Matt. 4:17). "From that time began Jesus to preach, and to say, Repent: for the kingdom of heaven is at hand." Matthew does not mean by that statement that Jesus had not done any preaching during the first year of His public ministry. What he means to say is "From that time began Jesus to preach, etc., in Galilee. To the multitudes in Capernaum and about the sea of Galilee Jesus began to announce the good news: "The kingdom of heaven is at hand," just as John the Baptist had done in Judea a year before. As Matthew says (4:23) Jesus was preaching the "gospel of the kingdom." It was necessary that the people have the right idea of the kingdom of heaven before they could really receive the good news about it. The teachings of the Rabbis had given them a materialistic, ecclesiastical, temporal conception of the kingdom of heaven. Therefore Jesus said "repent." That is to say, "Change your mind."

As to the meaning of the word "repent," Dr. A. T. Robertson (Word Pictures in the New Testament, Matt. 3:2) says: "Repent (metanoite). Broadus used to say that this is the worst translation in the New Testament. The trouble is that the English word 'repent' means 'to be sorry again' from the Latin *reponit*. John did not call on the people to be sorry, but to change their mental attitudes and conduct" (bold type mine). That meaning of the word *repent* holds consistently from Genesis to Revelation. Dr. A. H. Strong says "Fundamentally repentance is a change of mind." He is eminently correct.

Let it be said again that the gospel by Matthew is the gospel of the kingdom of heaven, or the kingdom of God. How imperative it is that we have the right conception of what that kingdom is. It is not of this world. It is not material. It is not an ecclesiastical system. Jesus said (Lk. 17:20-21) "The kingdom of God cometh not with outward show * * * The kingdom of God is within you." The great apostle Paul said (Romans 14:17) "The kingdom of God is * * * righteousness, and peace, and joy in the Holy Ghost." The kingdom of God is in this world now. Jesus Christ the King reigns in the hearts of His people. At last the kingdoms of this world shall become the kingdom of our Lord and his Christ." Meanwhile we have been taught to pray "Thy kingdom come." We have the assurance of our Lord Jesus Christ: "It is the Father's good pleasure to give you the kingdom."

3. Calling Out The Called (Matt. 4:18-24). Simon Peter, Andrew, James, and John became followers of Jesus when He returned from the mount of temptation (Jno. 1:40-41) to the Jordan where John the Baptist was baptizing, or soon thereafter. That was a year before the call to leave their business as fishermen and to be with Him in His work continually. While busily engaged in the work of fishing and mending nets by the shores of the sea of Galilee they were called to special service with Jesus. The call was a challenge to leave everything and to follow Him. Many others since then have heard and responded to a similar call. Jesus promised them that in following Him they would be made "fishers of men." No greater challenge can ever come to any one than that to leave one's business, family, and everything else in this world and to devote one's self exclusively to Jesus Christ's work in the extension of His kingdom.

4. A Great Program (Matt. 4:23-25). We hear a great deal about programs. Indeed Jesus has a great program. It is described in the passage before us as (1) "teaching in their synagogues," (2) "preaching the gospel of the kingdom," (3) "and healing all manner of disease and all manner of sickness among the people." Teaching. Preaching. Healing. That is the three-fold program which He employed in the establishment of His kingdom "which shall never be destroyed." For that program He gave His life

and rose again. He has committed it to us. It outlines the work of the churches. It is world-wide and age-long. God help us to give ourselves to it.

HEADS OF COMMUNIONS JOIN IN CALL TO SPIRITUAL ADVANCE

The heads of thirty national communions, with an aggregate membership of over 27,000,000, have joined in issuing a call to spiritual advance at the beginning of the New Year. Included among the signers of the statement are the recognized leaders of most of the American churches. While not undertaking to speak in an official capacity, their statement carries great weight by virtue of the fact that so many outstanding representatives of the various churches have found themselves in such agreement as to be able to unite in a joint statement to the churches and to the nation.

The statement bears the striking title, "The Present Crisis as a Summons to Spiritual Advance." It grew out of an informal conference convened by Rev. Albert W. Beaven and Rev. Lewis S. Mudge, President and Vice-President of the Federal Council of the Churches of Christ in America. Being unofficial in character, the conference included representatives of several communions which are not members of the Council.

The message in which the presidents, moderators, presiding bishops, or other official heads of the thirty communions unite begins with an affirmation of unchanged faith in God and in Christ—"eternal verities which stand unshaken amid the present chaos"—and records the conviction that "the personal experience of fellowship with God in Christ" is "the foundation of any Christian program adequate for a fear-stricken and bewildered world." They declare that "unless the Gospel is first lodged in the heart of the individual as a renewing and transforming power, it can have no healing for society as a whole."

The emphasis upon a renewed spiritual life for the individual, it is insisted, "must lead us straight out into the great social issues of our day,—not away from them, and make us think of them in spiritual terms." As a result, the signers of the message analyze the spiritual aspects of our present economic, social and international situation. They conclude that the spiritual tasks of the present hour are "a clear summons to greater cooperation among all Christians."

The full statement is as follows:

The Present Crisis as a Summons to Spiritual Advance

"As representatives of Christians of many communions, convened at

WANTED

ONE in your community with integrity and character, who is interested in selling. In spare time, for selling and erecting Quality Monuments, desirable commissions can be earned. Write immediately for contract. Interstate Marble & Granite Works, Inc., Decatur, Ga. Box 58.

MUSCULAR RHEUMATIC PAINS

IT takes more than a salve to draw them out. It takes a "counter-irritant"! And that's what good old Musterole is—soothing, warming, penetrating and helpful in drawing out the pain and congestion when rubbed on the sore, aching spots.

Muscular lumbago, soreness and stiffness generally yield promptly to this treatment, and with continued application once an hour, blessed relief is often experienced in five hours.

Even better results than the never-failing old-fashioned mustard plaster. Used by millions of people. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong.

FREE—Write name and address on Musterole carton, mail to Musterole Co., Dept. 20, Cleveland, Ohio, and receive free a regular 35¢ package of Musterole Cold Tablets.



the invitation of the Federal Council of the Churches of Christ in America, we have faced together the present crisis in the nation and the world, and find ourselves united in a sense of need for a great spiritual advance. We join in bearing witness to deep convictions in which we are at one.

"We are agreed in regarding this time of testing as an occasion not of despair but of challenge and hope. Far from being a fair-weather faith, Christianity started with the Cross and has won its major victories amid tragic turmoil and storm.

"We are agreed in affirming certain eternal verities which stand unshaken amid the present chaos. In the face of prevalent skepticism we affirm an unchanged faith in God. In the face of widespread moral confusion we affirm faith in Jesus Christ as Lord and Saviour, through whom God has revealed Himself and shown us His will for human life.

"We are agreed in holding the personal experience of fellowship with God in Christ to be the supreme value in life and the foundation of any Christian program adequate for a fear-stricken and bewildered world. Unless the Gospel is first lodged in the heart of the individual as a renewing and transforming power, it can have no healing for society as a whole.

"We unite in summoning our people everywhere to a new determination to explore the riches of God's power, in order that a new outpouring of His spirit may come

Stop Headaches Right Now!

Take CAPUDINE is the answer. CAPUDINE contains several ingredients so proportioned and balanced to act together producing team work which provides such quick, easy relief.

CAPUDINE is liquid—already dissolved. It naturally takes hold quicker without upsetting the stomach. Can you afford not to take the best? Try it for periodic pains and cold aches also. 10c-30c-60c a bottle.

upon us. Let us humbly confess that we who have named His name have been unworthy representatives of our high profession. We have been touched by the common sins of our day until we need to echo the old cry, 'Create within us a clean heart, O God, and renew a right spirit within us.' Let us, therefore, unite in seeking the cleansing which comes from true penitence and confession, the inspirations that proceed from the study of the Bible, the refreshment to be found in God's day of rest and worship, the assurance that comes from prayer, the new strength that results from the fellowship of the Lord's Table, and the encouragement of united worship.

"We are agreed that a renewed spiritual life for each of us as individuals must lead us straight out into the great social issues of our day—not away from them—and make us think of them in spiritual terms. Our experience of God proves its Christian character by the service it induces for others. The more deeply we become aware of the reality of God, the more we are impelled to test every aspect of our complex life by its conformity to His will. The more unclouded our discernment of the significance of Christ for ourselves and for the world, the greater is our compulsion to bring every realm of men's relationships under His influence. We cannot be interested in the salvation of individual personalities without being at once concerned about the slums that damn them or the unemployment that works havoc to the spirit of man no less than to his body.

"We are agreed in thinking of our present breakdown as not merely economic but spiritual. Our new powers of machine industry and our unrivalled technical skill have failed because they have been controlled by the motive of private acquisitiveness instead of public service. The attainment of economic health cannot come from a mere return to things as they were. We should regard it as a fine tragedy if a mild recovery should now blind our eyes to the moral issues involved and lull our consciences into complacency with our former condition.

"We are agreed that our emphasis on spiritual values calls for a rebuilding of our economic life. Private profit as the cornerstone of the economic order appeals to men to be selfish when the Christian Gospel bids them be unselfish and seek the common good. We plead, therefore, for a courageous facing of the cause and cure of our present situation in terms of the Christian principle that the aim of any economic system should be the welfare of the people. This new emphasis on cooperation we regard as especially in harmony with the Christian view of life. While the churches should stand above any political or economic partisanship, they cannot be indifferent to the central issue as to whether our economic order is to have a Christian or an unChristian basis.

"We are agreed in recognizing the moral and spiritual peril involved in the liquor traffic. The

Eighteenth Amendment has been repealed but there has been no repeal of the liquor problem. We therefore set ourselves to reducing the traffic in intoxicants to the lowest possible proportions. We are not willing to see the traffic treated as a source of profit for either individuals or government. We insist that selfish cupidity shall not be permitted to exploit the appetite for liquor and create demands for it that do not now exist. We call upon the churches to take up with renewed vigor a movement of vital education concerning the habit-forming nature of alcohol and the ruinous social effects of the liquor traffic, so that an intelligent moral conviction on the subject may be developed throughout the rank and file of the people.

"We are agreed in dedicating ourselves afresh to the task of securing an international order in accordance with the mind of Christ. We note the forbidding aspect of the present world situation, the clashing interests, the swollen armaments of rival powers, the exaggerated nationalism, the suspicious and the heated passions which presage war. But knowing peace to be God's will for men, we must maintain our faith that it can truly be achieved. If others surrender to the necessity of war, we the more must see clearly and say boldly that the spirit of war and the spirit of Christ can never be reconciled and that we do not hesitate which to choose.

"We are agreed in regarding goodwill, understanding and co-operation among the races as a crucial spiritual problem both in our own country and in the world at large. The acute manifestations of racial prejudice against the Jews in Germany, the unjust discriminations against negroes and other racial minorities in America, and the appalling increase this year in lynching—all evidence of moral confusion—are a solemn warning of disruptive forces that threaten the unity of mankind.

"We are agreed in our emphasis upon the spiritual values of the Christian family. Unless the home is the nursery of the Christian life, there is small hope indeed that men and women will ever be Christian in all the wider relationships of society. When insidious influences of stage and screen and fiction are tending toward the disintegration of the family, we know nothing more essential for religion, for morality and for the social welfare than the undergirding of the home with the strongest spiritual influences.

"We are agreed in regarding these tasks of the present hour as a clear summons to greater cooperation among all Christians. At a time when the spirit of cooperation is seen to be the keystone to recovery in our economic and our international life, the Christian churches should set the supreme example of cooperation. For cooperation is the very essence of the Christian way of life. If our churches, committed to the ideal of brotherly cooperation and fellowship by the Gospel they proclaim, do not cooperate effectively, it is vain for

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does not harm the heart. So if you want QUICK and SAFE relief see that you get the real Bayer article. Always look for the Bayer cross on every tablet as illustrated, above, and for the words GENUINE BAYER ASPIRIN on every bottle or package.



GENUINE BAYER ASPIRIN DOES NOT HARM THE HEART

them to preach that commercial and industrial organizations should do so.

"We unitedly urge those who have been reared in Christian homes and who owe to the church many of the greatest inspirations of their youth but who now have become indifferent to their obligations, to renew their allegiance to Christ and the church. In this crisis which threatens so much that all men of good will hold dear, those who are at heart on the side of Christ should make it clear on which side they stand.

"We unite in summoning our aspiring youth to contemplate the opportunity for the highest use of their powers in the service of Jesus Christ. When youth in other lands are so frequently uniting to remake society, we hope for a youth movement here that will help reorganize our social relationships on the basis of the Christian ideal. It is to Christian youth that we must look both to conserve the great spiritual values of the past and also by their contributions of vision and life to make the church more than ever the instrument for the forming of that better world for which we pray.

"Finally, as representatives of the many millions of devoted God-fearing citizens of this nation, we unite in assuring the leaders of government that we rejoice in every evidence that great social ideals of Christianity are being woven into the fabric of our national life! We have read with deep interest the declaration of President Roosevelt in his address to the Federal Council of the Churches of Christ in America that 'the churches are the greatest influence in this world of ours to overcome the present tendency toward greed.' We have welcomed his statement that 'while the churches remain

wholly free from even the suggestion of interference in government they can at the same time teach their millions of followers that they have the right to demand of the government of their own choosing the maintenance and furtherance of a more abundant life.' In the light of this challenge we unitedly voice our conviction that alongside all plans for recovery that are in our economic and industrial life there should be a nationwide effort for moral and spiritual recovery and advance. To this we commit ourselves and for that same program of moral and spiritual strengthening, we ask the interest of all who are in places of leadership, in order that the moral idealism necessary for the cooperative enterprise may be generated and the superstructure of a better order rest not upon the sand but upon the rock."

Signed:

William S. Abernathy, President, Northern Baptist Convention.

William B. Anderson, Moderator, General Assembly of the United Presbyterian Church of North America.

Charles D. Bonsack, Moderator, General Conference of the Church of the Brethren.

John Calvin Broomfield, President, General Conference of the Methodist Protestant Church.

Henry J. Christman, President, General Synod of the Reformed Church in the U. S.

(Continued on page 15)

AFTER FLU

Miss Lillie May Lyles of Route 3, Florence, Ala., said: "I had the 'flu' and pneumonia and everyone thought I was going into a decline, I was so poor. But after taking a few bottles of Dr. Pierce's Golden Medical Discovery I was sound and well—felt better than I ever did."

Write to Dr. Pierce's Clinic, Buffalo, N. Y., for free medical advice. New size, tablets 50c, liquid \$1.00. Large size, tabs. or liquid, \$1.35. "We Do Our Part."



The Children's Circle

MRS. P. I. LIPSEY

My Dear Children:

I went to a meeting of the Woman's Missionary Union away from here today, and tonight I'm all pepped up, and my head a little bit swelled, maybe. Want to know why? So many people spoke to me about "Our Page," one saying she read it first of all when the paper came, another that we had no member that loved to read it better than she did, and so on. One lady told me that her little girl is very anxious to form a Jeannie Lipsey Club in a certain town, and that she will do it. Doesn't that sound mighty good to you? Today was a very cold day, but when I listened to all these kind and pleasant, and, I doubt not, true things, my heart warmed up to a fine heat, and I didn't feel the cold at all! We want to make our page worthy of all these "happyfying" words, and you must help me to do it with your letters and your clubs, and your interest. Won't you do this?

I wish you could have seen the quantity of "copper cents" that came to me yesterday from the two little Lipsey girls, Adele and Mary, in Memphis. Their grandpa spent a night with them, and when he came home he gave me an envelope, big and heavy, that they had saved up for the orphans. A young friend was here, and she took some of them and I took some, and we counted up 115 cents, \$1.15! I think that was a good number for two little girls to save up for us, don't you? Adele has light hair and clear blue eyes, and Mary has dark hair and almost black eyes like stars. It has not been long since they sent us \$1.32, money that they had saved. Since our Clinton bank reopened, two or three weeks ago, I am able to get out from it some money that was in it, belonging to the B.B.I. and the Orphanage, when the bank closed. So our gifts this month to these two causes will be something like twice as much as usual. And I am sending it early, too, perhaps tomorrow, for part of it has waited a long time! I will tell you about the amounts, etc., next week.

Now, please do, some of you, lots of you, write to tell what you think of the new object of our B.B.I. gifts, Mr. Cormier, French student in the Baptist Bible Institute.

Much love from

Mrs. Lipsey.

P. S. We have no further puzzles, Mrs. Mayo. I would be so glad if you, and also some of our children, would send some more. Please do.

Also, Mrs. Austin's money came in due time: it was not lost, as she feared. It has been sent to our causes.

—o—

Bible Story No. 2: Jan. 18, 1934
When Jesus was a boy: Lk: 2:40-52

The boy Jesus, growing from day to day in body and mind, and in God's favor, lived in the home of Mary and Joseph in Nazareth, obeying them, loving them, and being loved by them. Joseph was a carpenter and I doubt not that the boy began as soon as he could to help him in the shop. At last, Jesus was 12 years old and when a boy in eastern countries came to be 12 or 13 years old, he was thought to be big enough to go to the three great Feasts which were held at Jerusalem each year. So Jesus went to the Feast of the Passover, which was given the Jews to help them remember the time when God brought them out of Egypt, and passed over the eldest child of each Jewish family when the eldest of each Egyptian one was put to death. Jesus had been in the great Temple which

would hold 210,000 people, four times as many as live in the largest city of Mississippi, once before, when he was 40 days old, he was taken there by his mother and her husband. But, now he goes a big boy. Passing through one of the great porches or colonnades which ran all around the temple enclosure within the gates, they came to the Court of the Gentiles, where Jews and Gentiles both could enter. Here was the market where animals for sacrifice were kept, also the tables of those who changed money when people wanted to buy these animals. Soon they reached a low wall, breast high and beyond that no Gentile or foreign person could go. But Jesus and His family could go on through one of the thirteen doors into the inner court, and above that was the Terrace, and still higher the Court of the Women, where there were thirteen great trumpet-shaped vases into which offerings of money were put. About this was the court of Israel and the court of the Priests. The Sanctuary itself where the Temple service was held was the highest story of all. One room, called the Holy Place, had in it the Golden Candlestick, the Table of Shewbread, and the Golden Altar of Incense. A heavy double curtain separated it from the Most High Place, which in this second Temple had nothing in it except a great piece of rock, called the Foundation Stone.

Now I must hurry on to the story. At the close of the feast, or perhaps after the services had been finished Joseph and Mary set out home with the great company with whom they had come, and their little boy did not go with them. When they found this out, they turned and went back as fast as they could to Jerusalem and after a long time of searching, found him on the Terrace, probably, of the temple, sitting on the ground with others around the great teachers there listening to them and asking them questions. All who heard Him were astonished at His understanding and answers. I am sure He was sorry that His mother and his legal father had been so distressed, but He knows now that this is His Father's House, and that He must be about that Father's Business. Yet He goes back to Nazareth quietly with these two who love Him, and was "subject unto them," continues to obey them.

—o—

Clarksdale, Miss.
Jan. 12, 1934.

Orphans, \$2.00.
B. B. I. \$1.00.

J. L. Club No. 4.
"Friend."

Many thanks, to the one who never fails us! Her gift always comes in good time. She must not think that another friend told me her name, for that is not the case.

—BR—

BYPU ATTENDANCE JAN. 14

Jackson, First Church	125
Jackson, Calvary Church	227
Jackson, Grif. Mem. Church	189
Jackson, Davis Mem. Church	210
Jackson, Parkway Church	67
Jackson, Northside Church	37
Columbus, First Church	211
Clarksdale Baptist Church	133
Sardis Baptist Church	
(Enrollment 91)	85
West Point, First Church	169

—BR—

"No pulpit ought to sound like a frog pond. People will not hear a croaker long. The people have sense."

HERE'S WHY I HAVE FEWER COLDS...VICKS NOSE DROPS



(Full details of Vicks Colds-Control Plan in each Vicks package)

HERE'S WHY WE HAVE SHORTER COLDS...VICKS VAPORUB



VICKS PLAN FOR BETTER CONTROL OF COLDS

CAN A MAN BE SAVED WHO TAKES HIS OWN LIFE?

—o—

(Continued from page 9)
license men to sin; and encourage those in trouble to take their own life?" No; very emphatically, no! The Holy Spirit seemed to anticipate just such reasoning, and met it with the apostle Paul's words as follows: "What shall we say then? Shall we continue in sin that grace may abound? God forbid." A man who thinks he would deliberately take his fill of sin, if only he was sure that he could not be lost, is an ingrate; and is void of an infinitesimal part of the grace of God. It's true that a man that is saved may sin all he wants to; in fact a saved man does sin all he wants to, and more too, for he does not want to sin. He hates sin, for it nailed his precious Saviour to the cross, and it always brings sorrow and suffering into his own life. Any man who thinks he would use the perfect liberty of the eternal security in Christ as a permit or a license to sin, reveals the fact that he knows nothing of the love and grace of God.

—J. E. Heath,

Winona, Miss.

—BR—

RESOLUTIONS

—o—

Resolutions passed by the WOMAN'S MISSIONARY SOCIETY, Catchings Baptist Church, Catchings, Miss., January 8th, 1934.

Whereas the National Congress and thirty-seven states have voted the 21st amendment to the National Constitution repealing the 18th amendment to the Federal Constitution;

Whereas, the legislation of the sale of intoxicants in Mississippi is back where it was previous to the adoption of the 18th amendment; and

Whereas, Mississippi has a strong statutory prohibition law, but one that may be altered or repealed at any time of meeting of the state legislature; and

Whereas, intoxicants are now being sold in the state contrary to the laws of the state; and

Whereas we believe that it will be to the better interest of our state to maintain and enforce our present laws;

Whereas, we encourage ALL law enforcement officers in the discharge of their FULL duty in upholding our temperance, as well as all other legislation;

Therefore, be it resolved; That

RED EYES Quickly cleared up after reading, sewing or driving. Dickey's Old Reliable Eye Wash has given painless, prompt relief for 50 years. Price 25c. Dickey Drug Co., Bristol, Va.

we honestly pray and urge our Honorable Governor and State Legislature to retain our present prohibition laws as they now appear upon our statutory books.

That we are calling upon every law abiding citizen to stand firmly in their defense and support.

That we are making an earnest appeal upon our sheriffs and deputies to enforce these laws.

That copies of these resolutions be sent to members of the Legislature, the Governor, a state paper and to the Baptist Record.

Signed:

Ina Allgood,
Virgie C. Cogdell,
Mrs. Leslie Short,
Committee on Resolutions

—BR—

A paragraph from a letter from missionary Albert L. Dunstan of Pelotas, Brazil, reminds one that the Word shall not return void:

"A short while ago, I sent my son to a little station about ten miles from Pelotas to distribute tracts and gospels. During the day, he found a Syrian merchant who manifested interest in what he was doing, and invited us to hold service in his home. From then on, regular services are held once a week there, and the congregations from week to week are growing in numbers and interest. We hope to reap a harvest there in the near future.

"A little later, my son went to another place with tracts and gospels; and there also, he found a man who had heard the Gospel once or twice. His home was also opened to the preachers of the Word, and from thence we are holding regular services every Saturday night. Already the house is too small to hold the congregations that come. The 'harvest is ripe, but the laborers are few.'

—BR—

"If some of the preachers will quit feeding the sheep on bitter weeds, they will hear less bleating and it will be more pleasant to live around the sheepfold."

NEWTON NURSERIES

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Fruit trees, Ornamental shrubs, Roses, Vines. Write for prices. Forty-fourth year. Established 1890.

"What Saith The Scripture"
Most vital subjects Scripturally considered. Excellent study course. Should be in every home.

Price 25 cents in silver.
C. S. Wales, Blue Mountain, Miss.

Thursday, January 18, 1934

THE BAPTIST RECORD

13

**SOUTHWEST BAPTIST CHURCH
MUSIC CONFERENCE**
Ernest O. Sellers

The first Southwest Baptist Church Music Conference, held at the Southwestern Baptist Theological Seminary, Fort Worth, Texas, December 18 and 19, was a conspicuous success measured by every standard.

Over 150 registered in attendance, not counting the large audiences that enjoyed the special musical program. Of this number more than half came from points outside of Ft. Worth, many from surrounding states.

The program was comprehensive and the presentations of the highest grade. The most outstanding contributor was Dr. E. S. Lorenz, the world renowned composer and church music publisher of Dayton, Ohio. His sane, strong and spiritual presentations captivated every one. Prof. Faolo Conte of Oklahoma Baptist University, Shawnee, Mr. William Hall Preston, of the Sunday School Board, Nashville, and the writer were the other program contributors from outside of Texas. In addition to these and the music faculty of the Seminary, several well known church musicians, including the well-known composer, B. B. McKinney, had places upon the program.

Scattered throughout the program were special musical numbers. The most outstanding of them were the organ recital by Prof. Conte, which was attended by the local chapter of the Guild of American Organists, and the presentation of the "Messiah" by the Seminary chorus and orchestra under the direction of Prof. I. E. Reynolds, head of the Seminary School of Sacred Music. This was the 12th annual and the 21st presentation of this world's musical masterpiece by this organization. Never have I heard a more satisfactory presentation. Mr. Reynolds and his musicians can take rank with any of the renditions to be heard anywhere in America.

The ministerial and denominational implications of Church Music were presented by Dr. Marshall Craig of Dallas and Dr. Millard Jenkins of Abilene. How this writer longs for that day when our denominational leaders throughout the southland may not only give heed but actually set themselves to doing some of the things suggested by Dr. Jenkins. When they do that happy day will dawn when the dignity and effectiveness of church music will have arrived.

Dr. Jeff D. Ray of the Seminary faculty was overheard saying that he had received more information and practical suggestions during the two days of the Conference than in any two days he could remember in many years.

The keen interest shown, the avid questioning, the high and elevating presentations and withall, the eminently practical and spiritual consideration of the whole range of church music was inspiring as well as educative. It was voted to make this an annual event, at this season of the year, and for me, I look for an increasing attendance and influence of this gathering as the years

pass. Prof. I. E. Reynolds was elected chairman.

Correspondence Extension Dept.
Baptist Bible Institute.

Report of the Findings Committee.

We, the Findings Committee, appointed by the chairman, wish to make the following recommendation:

First, that we make this Southwest Baptist Church Music Conference an annual affair.

Second, that the time of meeting shall be Monday and Tuesday before the "Messiah" is to be given; that the place of the Conference be at the Seminary.

Third, that we have a program and executive committee.

Fourth, that we make this Homecoming for all music students of the Seminary.

Fifth, that we have more time for conferences, more special music and more congregation and choir demonstration work in our program.

Signed by the Committee.

Joe Trussell
L. M. Latimer
B. B. McKinney
Jas. A. Tucker

—BR—

LONGING FOR DIXIE

—O—

I am longing for Dixie, my native soil, in these cold winter days, when the thermometer has actually gone down to 60 degrees below zero. In my boyhood days, in dear old Clinton, I could hardly have conceived such weather.

But in spite of this we are still alive and prospering, and the denominational outlook for 1934 is encouraging.

I receive seven Baptist papers every week, and the Baptist Record comes to me like a letter from home. I greatly enjoy the news notes, where I find the mention of so many familiar places and personal names.

I long to take some part in some of the spiritual revivals reported, but though far away in person I can cooperate by sympathy and prayer, both of which God has promised to us. If every reader of the Baptist Record will be much in prayer for these revival meetings who can tell to what good purpose God can and will use these prayers. The prayer of faith is a mighty force in the hands of a prayer-hearing God.

Let 1934 be a year of daily prayer for the presence and power and of the Holy Spirit in all of these meetings, and God will not fail to hear and answer.

God has made Himself dependent, in part, on what His faithful people can do. "We are workers together with God."

Dr. Hatcher has been giving us some fine articles. If he puts them in book form, I want to see a copy. A man may stay closely at home in Blue Mountain, and with his pen reach many who could never hear his voice. Keep at it, my brother, and while you write many will pray that God will guide and bless.

Many years ago I had a happy time in Blue Mountain lecturing and preaching. For the first time

in my life I have failed to get to church for three Sundays. Snow and ice and slippery streets, the cause. Old bones do not mend easily, hence an ounce of prevention is better than a pound of cure.

But God has given me some happy hours with my Bible and meditation and prayer.

The best is yet to come, for we are to see Him as He is, and to be like Him. Then and only then shall we be satisfied.

John H. Eager,
Poughkeepsie, N. Y.

—BR—

PLAYLET
The Way of Some BAU's and BYPU's

—O—

Characters: President, Vice-President, Chorister, Pianist, Group Captains, Bible Readers' Leader, a member, another member, an interested member.

President (enters and looks at watch) Just five minutes till time to start. (seated, turns through quarterly) Let me see what's the program this evening, or well, that's not necessary for the group captain and members on the program will tell all about it. (lays quarterly aside, turns through Bible) Better locate the scripture.

Vice-President (enters, quarterly in hand) What's the program about this evening?

President—Don't know, I've been pretty busy and haven't had time to study it. (Looks up at Vice-President) See any absentees this week?

Vice-President—No, I just didn't have time for I was unusually busy all the week. That doesn't make any difference though for the group captains will look after the ones on their groups.

Chorister (enters, picks up song book) What shall we sing?

President—Just anything. They are all good songs.

(Pianist and another member enter.)

Pianist (seated on bench, looks at Chorister) What have you selected?

Chorister—Nothing yet; what do you want to play?

Pianist—Just any of them are all right.

A Member (enters)—I'll have to read my part this evening, for the Group Captain didn't give it to me until this afternoon.

(Group Captains and Bible Reader's Leader enter)

Group Captain No. 1. Sure glad it's not my time to have charge of the program for I didn't have time to get out a program last week.

Group Captain No. 2. I didn't get it out till today but that doesn't make any difference for they'll read their parts anyway. That's the reason I did not hurry to get out the program. They are so indifferent that I just don't have the heart to do anything lately. Surely it can't be my fault, for I have tried so hard to put on good programs. I think I'll just resign and let them get another group captain.

Group Captain No. 1. I neglected to phone any of the absentees on my group. Saw several of them at church this morning but I didn't have time to see them after the

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Sour stomach
gas and headache
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CONSTIPATION

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service, for I had an engagement to go nutting with some friends and I simply had to hurry home and get through with dinner.

An Interested Member (enters, quick step and smiling)—Saw the Smiths and the Jones this afternoon and spoke to them about coming down here this evening and they said they thought we had disbanded for they hadn't heard anything about the B.A.U. lately. Also saw the Browns last week and they said they didn't get much out of our programs so they had just decided they wouldn't come any more. This is certainly a fine topic for study this evening if we had just had time to plan the program and get it up right.

Group Captain No. 1. Yes, if we had just had time to plan the program.

An Interested Member—Why, we use to have a business and program planning meeting each month then we got our programs made up for a month ahead—the members had time to get up their parts and the programs were interesting. We then had good attendance and—Bible Readers Leader joins in quickly.

Bible Reader's Leader—We certainly did. Then we looked forward with joy to coming to the B. A. U. every Sunday. More members read the Daily Bible readings, and we got a real blessing out of being here.

Another Member—Yes, and we used to have study courses too, but it's been so long since we had one—almost two years.

President—Looks like our Union has gone to rack and I feel like I'm to blame for it. I've learned my lesson this evening and I'm absolutely ashamed of falling down on the job as I have. Hereafter I mean to put my best into the work. How about the rest of you?

Vice-President—I'm guilty. But I aim to get in touch with all our old members and get them back to the Union—I'll tell them we're getting our programs up right after this and I'm going to let EVERYBODY know that we haven't disbanded.

Chorister—I mean to change my way of doing too.

(Pianist strikes cord and all the characters rise)

Sing softly "To the Work."

(If BYPU sing "Give of your Best to the Master.")

—Written by Mrs. E. D. Graham, Okolona, Miss.

B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

LEAKE COUNTY ASSOCIATION ATTENDS SOUTHWIDE CONFERENCE

We are happy to add to the list of counties reported in last week's Record that were represented at the Southwide BYPU Conference Leake County. There were four from Carthage to attend this great meeting, Pastor and Mrs. P. D. Bragg, Miss Bonnie Mills and Miss Zula Givan.

DO YOU WANT A PICTURE?

At the Southwide BYPU Conference we had a group picture made of the Mississippi delegation. Some who went to the conference and were in this group picture perhaps did not get one and desire one, if so you can order it direct from "Service Engraving Co., 150-152-154 Fourth Ave., North, Nashville, Tenn." Send fifty cents and the picture will be mailed to you postpaid. The picture is good and there were sixty-five of the ninety present when the picture was made.

RANKIN COUNTY ANNOUNCING

President Earl Clark announces the meeting of the Rankin County Associational BYPU for the afternoon of the fourth Sunday, January 28. The meeting will be at Star and a large delegation is expected. Please let each Junior and Intermediate BYPU have two representatives present to take part in the Sword Drill and please let each secretary bring a written report of the work of the union. Mr. Clark has mailed to each BYPU this request in a very unique letter carrying an attractive picture of a little fellow mailing a letter. This picture emphasizes another paragraph in his letter and that paragraph requests every BYPU in the association to send to the State BYPU Secretary the quarterly report of the union. Thanks Mr. Clark, and thanks each BYPU that responds.

Macedonia, Simpson County, ADDS A B.A.U.

Thanks to Rev. O. P. Moore, pastor, for a report of the organization of a B. A. U. at Macedonia church in Simpson County. This is the most healthy sign of progress a church can have. Jesus did not only expect the churches to train young Christians in point of years in physical life but all young Christians in experience of spiritual life. Very few church members can say that they do not need the training they will receive in a well directed B.A.U. Congratulations Macedonia.

CHICKASAW COUNTY RE- ORGANIZES

On Sunday afternoon, January 7th representatives from a number of churches in Chickasaw County met at Beuna Vista and re-organized

the Associational BYPU. Splendid interest was manifested by all present and a nominating committee was appointed at the beginning and their report made after careful and prayerful deliberation. The body approved the nominations of the committee and the following were elected: President, Mr. Henning Andrews, Houlka; Vice-President, Mrs. E. D. Graham of Okolona; Secretary-Treasurer, Miss Beatrice Verell of Arbor Grove; Junior and Intermediate Leader, Mrs. W. C. Stewart, Houston; Chorister, Mr. Earl Dennis, Okolona; Pianist, Miss Alda Marie Turner of Houlka; District Leaders, M. C. Boyd, Houston; Raphael Arnett, Van Vleet; Mildred Thompson, Beuna Vista. The Vice-President and District Leaders make up the Extension Committee with the vice-president chairman. The next meeting will be at Van Vleet on the first Sunday afternoon of April.

SENATOBIA BYPU'S DRUMMER BEATS A CHARGE

Under the splendid leadership of Mrs. H. L. Martin, director of the work, the Senatobia BYPU's, three in number, move forward in a splendid way. Recently fifty were awarded diplomas and seals for study course work. Two classes were taught: Dr. Martin, pastor, leading a large class in the study of "The People Called Baptists," and Miss Aileen Martin teaching the Junior Manual to the Juniors. We are happy to have this splendid report from Senatobia, and we hope soon to be able to announce the organization of the Tate County Associational BYPU, which will mean a

closer tie of the splendid young people of Tate County.

INTRODUCING SEVERAL NEW LEADERS

We are happy to introduce to you Miss Johnnie Love Bonds, newly elected leader of the Junior BYPU of Holly Springs; Mrs. W. G. Chenault, newly elected leader of the Junior BYPU of Okolona; Mrs. Byrd Martin, recently elected to the office of president of the Walhall County Associational BYPU. We welcome these into their new relationship with BYPU and wish for them the joy and blessings that rightfully belong to those who spend themselves in making possible the progress of the Kingdom.

REMEMBER DR. J. MANSFIELD BAILEY?

Remember Dr. J. Mansfield Bailey? Needless question to those of us who had the privilege of attending the District BYPU Conventions of a few years ago when Dr. Bailey was with us. We remember him with delight and you will be glad to know that we had a most interesting letter from him recently saying that all went well as far as conditions would allow and that the Lord was blessing their efforts as our representatives in that section of China. Let us pray for him and his wife that even in a larger way God may use them in His great program of redemption.

BE A WHEEL

Every BYPU in Mississippi can, and should be a wheel in the great machinery that now plans to put 25,000 new subscribers on the mailing list of Home and Foreign Fields. Mississippi quota is 3,000. Your quota should be not less than 25% of the homes in your church. RE-READ the suggestions made in the January 4th issue of the Record for making the campaign vital in your church. Get sample copies for use in the campaign from "Home

and Foreign Fields, 161 Eighth Avenue, N., Nashville, Tenn."

STATE SUNDAY SCHOOL AND B.Y.P.U. CONVENTION, JACKSON, MISS., MARCH 20 and 22. WATCH THIS SPACE FOR ANNOUNCEMENTS FROM WEEK TO WEEK.

BROTHER MOULDER ON WHEELS

On the 25th day of December at Pine Grove church in Simpson County we ordained brother Zollie Bill McAlpin to the full work of the ministry. He has been teaching several years; also serving as deacon. He is a man of unusual ability, deeply consecrated and bids fair to do a great work. Brethren L. W. Ferrell and Barney Padgett assisted. This church has ordained three deacons in the past year. At the last meeting of Smith County Association we arranged to have a meeting quarterly of an Executive Committee composed of one member from each church. Our first meeting was at Goodwater in December. 26 churches were represented; two great sermons by brother S. J. Rhodes and Carey Vinzandt. The next meeting will be at Taylorsville March 13. I have had three Bible studies in my churches this fall: One at Good Hope in October. I taught the book of Philippians and Miss Mary Lee Boozer taught the Sunday School Manual.

Another meeting was at Lorena, teaching by D. W. Nix, the Epistles of John, followed by preaching. Next meeting was at Pine Grove, Simpson County, in December. I taught the Epistles of Peter. Bro. Ray Walker preached each night. Good crowds and great interest. Brother D. W. Nix will be with me in two other meetings—one at White Oak beginning January 15, the other at Concord beginning January 22.

D. W. Moulder.

INSPIRATION...

Progress, enlargement, and efficiency are based on inspiration. Greater attendance, greater progress, and greater efficiency in church work are predicated upon the inspiration of preaching, teaching and singing. A singing church is a magnetic power in the community

Religious leaders are swinging away from the use of meaningless songs and demanding hymns and gospel songs of real character. What better investment can be made with the Lord's money than a purchase of a song book to improve religious meetings, making for progress, enlargement, and efficiency.

SONGS OF FAITH

is actually reflecting its true value in better progress, better attendance, better workers, better offerings, better church spirit. You'll find proof in an examination copy at 60c postpaid.

Make 1934 a year of better church music

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Thursday, January 18, 1934

THE BAPTIST RECORD

15

A STRANGELY INTERESTING HYMN BOOK

Ernest O. Sellers

—o—

Recently I examined a strangely interesting example of hymn collecting, a book, I am informed, highly prized by some. Three times the title page claims that it is the "Best" and most "Superior" book in existence. If that is not sufficient I quote from the back cover-page:

"This volume are in accord and keeping with the sacred music of the Bible from Jubal 160 A.M. 1,500 years before the deluge, from Abraham, Moses, the Children of Israel, the prophets, Levites, David, Solomon, down to Jesus Christ, His disciples and the founding of His church to the present."

(Someone please explain this).

There seems to be no lack of presumption as to scope, history or standing on the part of the twenty-three editors. Measured by numbers, 1,126 tunes, none can dispute the claim of having a "large lot." But what value there is in listing the fact that it contains 115,000 notes, 4,295 sharps, 2,241 flats, 3,958 "clegs" (?), 662 repeats or 5,070 time signatures is beyond comprehension.

A side light on its historical scope is suggested by the information that the tunes, by nations, have been furnished as follows, "Scotland 7, Italy 5, Germany 14, France 4, "Welsh" 9, England 212 and America 1,175." Other nations seem to have been ignored and such tunes as "Nun Danket," "St. Ann," Luther's epic, or a score of others as widely known, evidently do not exist. A careful search fails to find one, according to the dates given, that goes back as far as the 18th century, in spite of the grandiloquent claims made.

The American hymns are listed by states. 92 are from north of Mason and Dixon line and 1,083 from south of that boundary. Of the southern tunes Alabama furnishes 360 and Georgia 461. One tune is ascribed to "an ancient pagan philosopher."

Several computations reveal the fact that 30 per cent of the tunes are written in a minor key. Some of the titles are interesting: "Weeping Pilgrim," "Dying Californian," (fifteen verses to tell the tale) "The death of a sister," "Ministers Farewell," "On the death of an Infant," "Sweet Affliction," "Brides Farewell" and "The Family Bible." Death and heaven bulk big and some phase of these are of human suffering, sorrow and trouble furnish a majority of the titles.

The following is a literary curiosity if nothing more:

"Come little children, now we may Partake of a little morsel, For little songs and little ways Adorned a great Apostle.

A little drop of Jesus' blood can make a feast of union, It is by little steps we move into a full communion."

This one is called "War Department," well named but of doubtful spiritual value:

"No more shall sound of war whoop be heard,

The ambush and slaughter no more be feared; The tomahawk, buried, shall rest in the ground, And peace and goodwill to nations abound."

There is some curious mis-information in the book. Reginald Heber, we read, "belonged to the Church of England. He was an American and Bishop of Calcutta." Some confusion! One tune, said to be by John B. Dykes and in a minor mode, is used with the comment that "He was almost the equal of Lowell Mason." Selah!

Like Gratiano's reasons, "hid in two bushels of chaff," we find the following sixteen tunes to be found in every front rank hymnal:

Missionary Hymn
Duke Street
Uxbridge
Federal Street
Coronation
Boylston
Silver Street
Laban
Louvan
Adeste Fideles
Old Hundredth
Mear
Mendelssohn
Green Street
Pleyel's Hymn

But how "Miles Lane" can be copyrighted we do not understand.

There are a few good examples of contrapuntal writing and one could wish to hear William Billings two anthems, "Red Sea" and "Rose of Sharon" sung. The original of that popular southern song, "Bound for the Promised Land," is used but written in the minor mode.

There is no index of hymns, topical nor first lines. Only one of tunes. This compels the memorizing of names and numbers, although the names are empirical and often have no possible connection with the subject of the hymn. The introductory theory for teachers is good but could be condensed with profit.

The one who loaned me the book, when asked why he clings to such a collection, replied, "we love to perpetuate the old songs we know." He added that these songs are used chiefly for "conventions," "all day sings" and not intended to be used by the general public or in schools. With his desire to "perpetuate old music" we have the greatest sympathy but not with what this book presents as old music. We are told that some of these "sings" are attended by many hundreds of singers and spectators and in most cases to the great detriment of church attendance.

From a musical standpoint, that of literary value, as furnishing spiritual enlightenment or as an urge to any sort of musical progress, the book is impossible. Those satisfied therewith, reveal seemingly, a lack of musical knowledge and history and a sad ignorance of the vast resources of church hymnology, not to mention musical esthetics. The governing motive in its preparation seems to be to perpetuate the production of a group of self-appointed leaders, most of whose efforts are of questionable value. A majority of the tunes have been carried over from that period of American history extending from

the middle to the end of the nineteenth century. Small wonder that those who follow such inspiration and ideals as are revealed in this book are flooding some sections of the country with so much that is cheap and tawdry in music.

Correspondence-Extension Dept.
The Baptist Bible Institute.

—BR—

HEADS OF COMMUNIONS

(Continued from page 11)

Frank G. Coffin, Associate Moderator, National Council of the Congregational and Mennonite Church.

Elias Cottrell, Senior Bishop, Colored Methodist Church.

Jay W. Crofoot, President, General Conference of the Seventh Day Baptist Churches.

Edward Dawson, President, General Synod of the Reformed Church in America.

M. E. Dodd, President, Southern Baptist Convention.

H. H. Fout, Senior Bishop, Church of the United Brethren in Christ.

S. H. Gapp, President, Northern Province of the Moravian Church.

Alfred Humphries, President, General Conference of the Primitive Methodist Church of America.

C. W. Locher, President, Evangelical Synod of North America.

Rivington D. Lord, General Conference Board of the Free Baptists.

M. T. Mize, Bishop, Evangelical Church.

John McDowell, Moderator, General Assembly of the Presbyterian Church in the U. S. A.

William O. Mendenhall, Presiding Clerk, Five Years' Meeting of the Society of Friends.

John M. Moore, Secretary of the Board of Bishops, Methodist Episcopal Church, South.

T. Albert Moore, Moderator, United Church of Canada.

John L. Nuelson, Senior Bishop, Methodist Episcopal Church.

H. B. Parks, Senior Bishop, African Methodist Episcopal Church.

Robert W. Peach, Presiding Bishop, Reformed Episcopal Church.

James De Wolf Perry, Presiding Bishop, Protestant Episcopal Church.

J. Kenneth Pohl, Bishop and President of Southern Province of the Moravian Church.

William F. Rothenburger, President, International Convention of the Disciples of Christ.

Ernest Thompson, Moderator, General Assembly of the Presbyterian Church in the U. S. (South)

W. J. Walls, Chairman of the Board of Bishops, African M. E. Zion Church.

L. K. Williams, President, National Baptist Convention.

Albert W. Beaven, President, and Lewis S. Mudge, Vice-President, Federal Council of the Churches of Christ in America.

—BR—

JACKSON COUNTY

—o—

The past year witnessed some improvement in the work here. Five fifth Sunday meetings were held. These were provided with a helpful, constructive program each time. The last was held last Sunday, the closing day of the year, at East Moss Point church. The general theme was, Financing the Work of the Kingdom. This theme was subdivided into the following themes: The Kingdom of God; The Work of the Kingdom of God; Financing this Work, Through the Church Proper; Through the Sunday School; Through the W. M. U.; Through the B. Y. P. U. Then at the close we had the question box feature, which proved to be very interesting and helpful.

Through the meetings we are reaching every church during the year more than once, even the weakest church.

Practically every church has taken the Every Member Canvass, and is planning to take offerings for the Cooperative Program.

Our work at Ocean Springs is making progress. We have the unified budget this year, and hope not only to send in each month a definite amount for the program, but begin to reduce the amount of debt we have on the church property. In connection with my work here I am serving Ft. Bayou and Vancleave at the eleven o'clock hour on the first and third Sundays respectively. Then return in time to give Ocean Springs, besides the other two Sundays, every Sunday night. Both of these country churches are giving something each trip to the program. The work is pleasant, though it is a little harder. As you know twenty-odd papers are coming into our Ocean Springs membership. We hope to keep this up each year.

J. E. Barnes,

Ocean Springs.



WHEN YOUR DAUGHTER COMES TO WOMANHOOD

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Are you all in, tired and run down?
WINTERSMITH'S TONIC
Will rid you of
MALARIA
and build you up. Used for 65 years for Chills, Fever, Malaria and
A General Tonic
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Baptist Student Union

BSU Presidents Meet in Nashville
The clock had just struck nine, and in the little assembly room on the second floor of the Sunday School Board building in Nashville, twenty-five or thirty voices buzzed and just that many young men and women exchanged greetings and delivered messages.

"Are we all here?" the voice of Mr. Frank Leavell brought the others to attention.

No, several had not come yet.
"Oh," someone announced, "The others are still eating breakfast."

"Well, did you hear the joke they pulled on George?" Mr. Frank continued.

"No."

"Someone said 'She certainly did give him a dirty look' and when I asked 'Who gave it to him?' they answered, 'Mother Nature'."

The door opened just then as if to let out some of the peals of laughter, but instead it ushered in a string of five or six sheepish looking boys and the laughter was redoubled.

The meeting of the state B.S.U. presidents in Nashville December 29-January 1 was a happy experience for the representatives from each of the seventeen Southern States. The fellowship was refreshing and the congeniality of the group, brought from such extremes of our Southland, gave one the joyful feeling that New Mexico and Washington, D. C., are near neighbors and that Florida and Illinois are not so far apart after all.

Each year at the invitation of the Sunday School Board, the state B.S.U. presidents have the privilege of attending a similar meeting in order that they may discuss together their work, thrash out problems and with the assistance of Mr. Leavell, Mr. Preston and Miss Brame, our south-wide B.S.U. secretaries, draw up plans for the next year in their state B.S.U.

With an outline of procedure in the hands of each one present, the floor was opened for discussion. After a few preliminary items were disposed of, the Southwide B. S. U. Convention for 1934 was brought up. From each state came suggestions as to purpose and objectives of that Convention, general theme, speakers, financial arrangements and delegation. From 9 to 12:30; from 2 to 5:30, the problems were dealt with by the group, all eager, interested, enthusiastic over the plans. Appointed committees brought detailed reports on the Summer Campaign, Spring Retreats, Ridgecrest, Summer Assemblies and Baptist Student Campaigns for final discussion of the entire assemble.

But not only was the conference a meeting of fellowship and practical planning, but it sounded a note of deeper spirituality and stronger faith in the heart and life of each one present. Dr. I. J. Van Ness began our meeting with a timely devotional thought from

Psalms 23. On Sunday morning the group was divided and sent to the various churches over the city. That night the students were given the privilege of taking part in Student Night programs in Nashville. One could not sit and listen to testimony after testimony of the wonderful blessing that God has showered upon student endeavors without thanking Him for His infinite power. As we knelt in an unbroken circle to greet 1934 with a prayer for guidance in the New Year we were strengthened by His presence and by His promise "I will go with thee and will guide thee withersoever thou goest."

As the seventeen presidents parted, it was with a broader vision and a greater determination to magnify Christ in B. S. U. work this year.

Lucy Carleton Wilds,
Blue Mountain College.

—BR—

STORY OF MY CONVERSION

Student H. Grady Wilkes,
Baptist Bible Institute

When I was about sixteen years of age, our church was having its annual revival meeting. I had arranged to attend the services during the meeting, having been invited to dinner each day by one of my boyhood friends. The meeting had been going on for several days, and after one of the morning services I lingered in the vestibule, talking to some friends. My Sunday school teacher, who had been my teacher for several years, stepped up to me and said, "Grady, I have been praying for you." I smiled, and in return spoke to her, giving little thought to what she had said. She put her arms around my shoulders, and I noticed that her eyes were filled with tears. I said, "Why you are crying, what's the matter?" The dear old lady leaned over and whispered in my ears, "Grady, I want you to accept Jesus as your personal Saviour. Won't you?" She kissed my checks, leaving several of those hot tears on my face, and how they did burn! She turned away from me to go, while I stood as though in a trance and thought to myself, "Is it that serious? Why I have never cried nor shed a tear over my salvation. Those closest to me have never seemed so deeply concerned. What is it all about?"

My boy friend and I walked a block or more before anything was said, and finally my friend spoke up: "What's the matter, 'sleep?'" "No," I answered, "I have had a peculiar experience this morning." When I related to him what had taken place he said, "Forget it, you'll have me crying in a little bit." "No, I am serious. There is something behind it all and I am going to find out what it is." We had lunch together, and during the hour talked over everything we know about the Bible, church, and our good Sunday school teacher. Her words still rang in my ears

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does not harm the heart. So if you want *QUICK* and *SAFE* relief see that you get the real Bayer article. Always look for the Bayer cross on every tablet as illustrated, above, and for the words **GENUINE BAYER ASPIRIN** on every bottle or package.



GENUINE BAYER ASPIRIN DOES NOT HARM THE HEART

and the hot tears still burned. After lunch I decided to go home so I could be alone and think things over.

I spent the afternoon in my room, and thanks to the Lord before I came out of that room I had shed many tears over my condition, and was gloriously saved after I had knelt there in our humble country home and offered my first prayer to the Lord. I shall never forget the spot. Late in the afternoon I broke the good news to my mother and she rejoiced with me.

While I journeyed to the church that night I felt like a new person, and during the services I could hardly wait for the invitation to be extended. I made a public profession of faith in the services that night. That great old soul, my Sunday school teacher, who has gone on to glory, was so glad when I took my stand for the Lord. She was the first to extend her hand of Christian fellowship, and again I felt those tears that were streaming down her face, but they didn't sting any more, they seem so cooling and comforting now. Another great joy was added when my friend a few days later made his public profession of faith in Christ.

—BR—

SUNDAY SCHOOL ATTENDANCE JANUARY 14, 1934

Jackson, First Church	904
Jackson, Calvary Church	998
Jackson, Grif. Mem. Church	569
Jackson, Davis Mem. Church	434
Jackson, Parkway Church	187
Jackson, Northside Church	73
Meridian, First Church	688
Columbus, First Church	761
Clarksdale Baptist Church	373

—BR—

MY PRAYER FOR 1934

From Southern Sentinel

—O—
Lord, give me faith for thirty-four

"God can strike straight licks with crooked sticks."

HEADACHES Yield Quicker

To This RELIABLE
"Balanced Prescription"

It's bad enough to have a headache, it's worse to take chances with unbalanced UNSAFE imitations which may upset your stomach and leave a "Heart-Shocking" after-effect. STANBACK, the ONE "Balanced Prescription," contains exactly the proper amount of each pain-relieving agent to insure both SPEEDY and RELIABLE relief. STANBACK also gives quickest relief from Neuralgia, periodic and muscular aches and pains due to inorganic causes. Ask for STANBACK and for your PROTECTION, make sure you get STANBACK.—10c.—Adv.